THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIV Philadelphia, November, 1925 No. 2

THE GENERAL CONVENTION

THE PRESIDING BISHOP

AN EPISTLE TO SHUT-INS

By the Rev. Carl E. Grammer

THE CHURCH AND THE HOLY SCRIPTURES

By the Rev. Francis C. Hartshorne

THE UNITED THANK OFFERING

By Amie H. C. Hollingsworth

MYSTICISM—*A Book Review*

By the Rev. A. L. Urban

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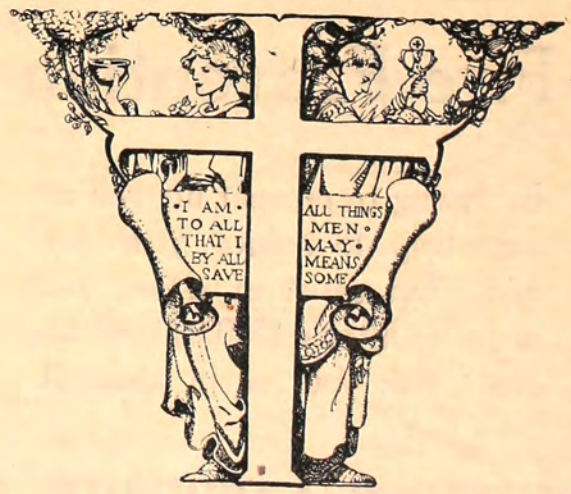

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and misssions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The General Convention

When this issue of THE CHURCH NEWS is in the hands of its readers the Convention will have ended and the Bishops and Deputies will be at home fulfilling their various engagements to tell of the Convention; the Church Club on the night of November 2, the Diocesan Institute on the morning and afternoon of November 5. On the afternoon of November 11 the Churchwoman's Club has arranged for an address by representatives of the Woman's Auxiliary.

To attempt here any full description of the many things of importance and interest which received the attention of the Convention proper; or of the other great and pressing problems which were studied and discussed in the various meetings held in connection with the Convention would take more space than is available.

Two matters of outstanding importance may be touched on.

1. The Accumulated Deficit:

At the joint session of the two Houses the treasurer of the National Council reported an accumulated deficit up to the end of 1924 of something over a million dollars and the almost certainty of a large deficit for 1925, making an estimated deficit at the end of 1925 of approximately $1,500,000. That seemed a staggering figure, but under the impulse of a stirring speech by Bishop Manning there is fair promise that this deficit will be entirely wiped out. Bishop Manning pledged the Diocese of New York to give $250,000 towards this deficit provided the rest of the Church would pledge the balance.

Promises and pledges from the floor were promptly made by the various deputations, in most cases the Bishops being the spokesmen. Bishop Garland promised for the Diocese of Pennsylvania that it would do its full share in this matter, which means a sum of money considerably in excess of $100,000 from this Diocese. By the time the pledges and promises were all in more than $1,400,000 had been so promised, so that we are in a fair way to get rid of this gradually accumulating deficit which has been hanging around the neck of the National Council since its beginning.

2. Program and Budget:

The National Council proposed to the Convention a Budget of $4,500,000 for the year of 1926. Part of that sum was to be met by income from invested funds and from the United Thank Offering which together would amount to approximately $600,000, so that the total amount to be apportioned to the Church in Quotas would be $3,900,000. In that sum was included $440,000 to apply on the deficit. Since the deficit has been presumably taken care of otherwise, that sum comes out and as the United Thank Offering was larger than had been estimated, the total to be apportioned in Quotas came to $3,400,000. It was proposed to the Joint Commission of the two Houses that this be further reduced to $3,100,000 in the belief that we would really meet the full program prepared by the National Council.

But pleas were made for the restoration of the Program and Budget of some items which had been omitted, notably $50,000 for Church colleges. These increases brought the amount of the Budget to be apportioned in Quotas to the sum of $3,500,000, which was the amount approved by the Convention.

On the original basis of $3,900,000 for apportionment among the Dioceses, our own quota for the work of the General Church was $352,000. On the new basis of approximately $3,500,000 our Quota will be about $315,000. While that is a reduction of $37,000, it is still a great deal more than we have ever raised and will require on our part concerted and consecrated effort if we are to meet the sum the Church asks and expects of us.

Revision of the Prayer Book occupied a considerable time of the Convention. Of the new men elected to serve on the National Council, Mr. Samuel F. Houston, of our own Diocese, was one of the number chosen for the six-year term.

In the election of the Rt. Rev. John Gardner Murray, Bishop of Maryland, as the new Presiding Bishop of the Church, a brief sketch of whom appears in this issue, the Convention was evidently influenced by his excellent record as an administrator and executive and the outstanding spiritual leadership which has been a distinguishing feature throughout his ministry as Priest and Bishop.

Missionary Bishops elected by the House of Bishops and approved by the House of Deputies are:

Arizona: Rev. Walter Mitchell, Executive Secretary, Diocese of New Jersey.

Idaho: Rev. Middleton Stewart Barnwell, Field Department, National Council.

Mexico: Rev. Frank W. Creighton, Rector of St. Ann's Church, Brocklyn.

Kyoto: Rev. Shirley Hall Nicholls, of Hirosaki Mission, Missionary District of Tohoku, Japan.

Liberia: Rev. Robert Erskine Campbell, of the Monastery School, Liberia.

Brazil: Rev. William M. Thomas, of Port Alegre, Brazil, to be Suffragan Bishop of Brazil.

In connection with meetings already arranged for our Deputies to address, as well as others who were present at the Convention, the Church Club gathering on the night of Monday, November 2, will take the form of a reception to the Bishop and Deputies. The Bishop and Deputies are to be the Club's guests at a supper in the Church House at 6.30 o'clock. The addresses will follow the supper at a meeting to be held in the Assembly room. Clergy and laymen are welcome.

Special attention is directed to the Diocesan Institute, to be held on the morning and afternoon of Thursday, November 5, in the Parish House of St. James' Church, 22nd and Walnut Streets, which representatives of all parishes and missions in the Diocese have been urged to attend. The complete program for

the Institute is printed on another page in this issue of THE CHURCH NEWS.

Attention is also called to the meeting to be held in the Church House on the afternoon of Wednesday, November 11, when Mrs. Henry Dillard, Jr., will give the women impressions of the Convention from the women's viewpoint.

CITY MISSION PRESENTS OUTSTANDING EXHIBIT AT GENERAL CONVENTION

NEW ORLEANS, LA.: The City Mission of the Diocese of Pennsylvania along with similar organizations in different parts of the country, notably New York, Cincinnati, New Orleans, Cleveland, Boston and Baltimore, exhibited at General Convention the carrying out of the "City Mission Idea" during the year last past.

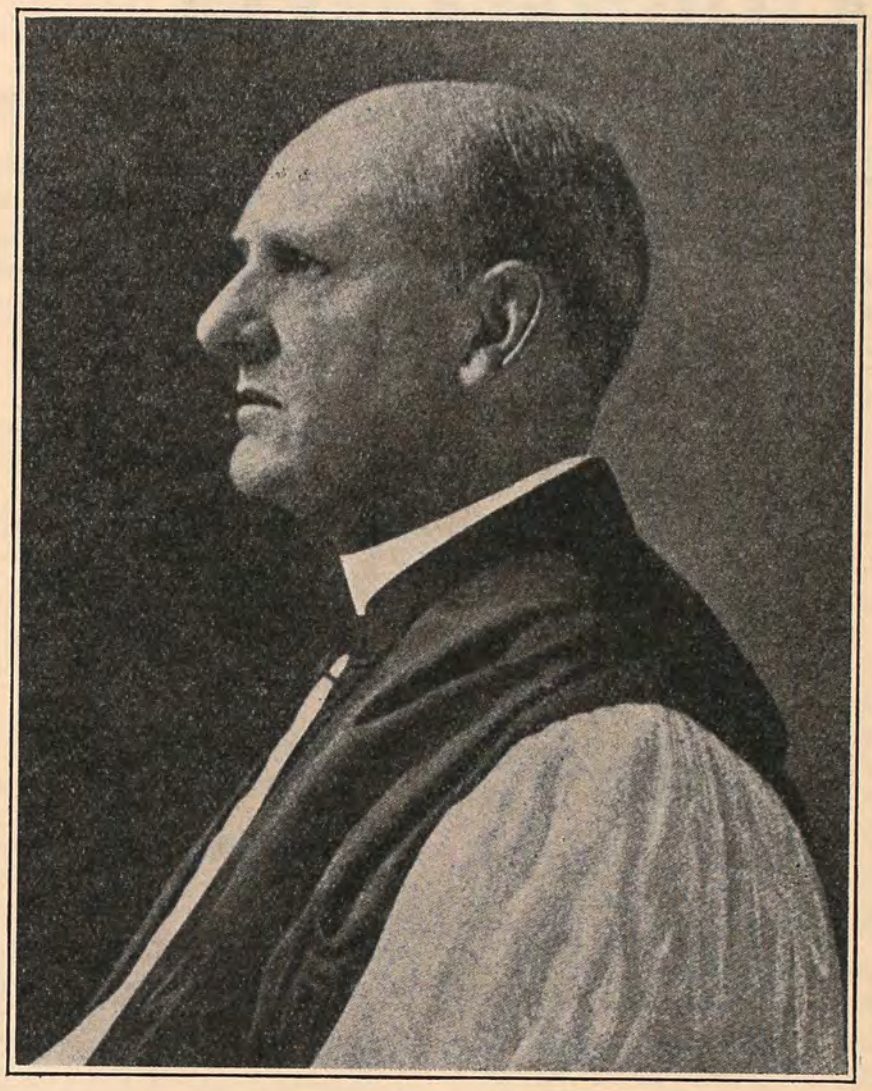
It would perhaps ill become Philadelphia or Pennsylvania to speak of its "exhibit" as the best or the most complete among the City Missions of the country sending such matter but we may at least say modestly that our effort in this direction measured up exceedingly well.

We had first of all two large boards, 3 x 5 feet, setting forth statistics of work actually accomplished. This setting forth followed the line of the "Inasmuch" challenge. In outline there was shown just what had been accomplished during the year 1924-1925 in actual and concrete ministry to the poor and the needy, the sick, the convalescent and among our restrained brethren in the various prisons and jails and in the penitentiary; the idea being, and it is an idea now well known in City Mission literature in Philadelphia, that the City Mission has at least measurably followed the leading, the wistful pleading of our Lord in the 25th Chapter of St. Matthew: "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; sick and in prison and ye came unto me; naked and ye clothed me." How so? "INASMUCH as ye have done unto one of the least of these my brethren, ye have done it unto me."

Accompanying the boards were abundant copies of the quarterly paper of the City Mission, known, well know now, as *"The City Missionary,"* which took the form of a special pictorial-review edition for the General Convention Exhibit. In this special edition there passed in review, in well-made magazine cuts or pictures, the whole field of City Mission endeavor in and about Philadelphia, including pictures of the annual outings, Christmas and Thanksgiving baskets, as well as the work in the Home for Consumptives, the Convalescent J. C. Smith Memorial Home at Oakbourne, the Penitentiary, and in fact all the various fields where we find ourselves daily and weekly active in fulfilling the Church's expectation of us toward the outcast, the helpless, the needy and the unchurched and unshepherded. Pictures also appeared of the City Mission's quarters, Old St. Paul's in South Third Street, as well as pictures of the officers and the staff.

Furthermore, adorning the walls of the space allotted by the Committee, were large-sized copies of all these various pictures, plainly in view, for all who passed, and there was much coming and going, to see and learn. H. C. McH.

Our New Presiding Bishop and President of National Council



The Rt. Rev. John Gardner Murray, Bishop of Maryland, who becomes the first elected Presiding Bishop of the Church and who also assumes the office of President of the National Council, was born in Lonaconing, Maryland, 68 years ago.

As a youth he prepared to enter the ministry of the Methodist communion. While pursuing his studies his father, who was superintendent of coal mines in Georges Creek Valley, died, leaving a family of several members dependent upon the son. The latter abandoned his studies and in 1881 began as a bookkeeper in a business career. In 1892 he had become Vice-President of the company and was also a banker and broker on his own account, having amassed meantime a considerable fortune.

In the interim he had been won to the Episcopal Church and had begun to study for Holy Orders and in 1893 was made a Deacon, and a Priest a year later. Upon ordination he took charge of eight scattered mission organizations along the Alabama River between Montgomery and Mobile. In 1896 he was called to the rectorship of the Advent, Birmingham, Alabama, one of the largest and most important parishes in the South. In 1903 he accepted a call to St. Michael and All Angels, one of Birmingham's great parishes.

In 1909 when Bishop Paret, of Maryland, asked for a Co-adjutor, Dr. Murray was elected. Bishop Paret died in 1911 and Bishop Murray succeeded as Diocesan. Twice, before Maryland called him to the Episcopate, he had been elected a Bishop, first by the Diocese of Mississippi and next by the Diocese of Kentucky, but he declined election.

Bishop Murray brings to his new service as Presiding Bishop, unusual administrative and executive abilities, and a long familiarity with 281 Fourth Avenue. He was a member of the old Board of Missions, which gave way to the new National Council in 1919. Since the organization of the National Council he has been on that body, having been elected to represent the Province of Washington. Throughout the existence of the National Council he has been an active member of the Department of Missions and Church Extension.

Extensive Motion Picture Film of Church at Work in This Diocese is Feature at General Convention

New Orleans, La.: One of the outstanding features of the Triennial Convention was the release of a four thousand foot film illustrating the Church at work in the Diocese of Pennsylvania. The film is the property of the Church Club and was produced by that influential body of laymen for educational purposes and to illustrate what real practical Christian Social Service work the Church is doing in the Diocese during the week, in addition to conducting scores of services on Sundays and at other times. The showing in New Orleans was the "first showing" of the picture.

It is a story of applied Christianity marvelously set forth in picture form and showing how efficiently the church is working day by day in the homes of the poor, the cell of the convict, by the bedside of the sick. How she gathers the helpless infant, the orphan and the aged to her bosom and tenderly cares for their every need; how she is preparing young manhood and young womanhood to successfully go forth on life's career; how she gently leads the sin-stained and suffering soul to the foot of the cross to receive pardon and grace; how she takes to herself all humanity, broken, discouraged, hopeless and by the grace given her reanimates every soul.

One of the wonderful things about the picture is that it is constantly registering smiles. Through the whole four thousand feet there is not a tear or a frown. It is four thousand feet of smiles. Suffering is registered, physical deformity is shown, infantile and aged helplessness is illustrated, Scarlet sin is revealed, but under the magic touch of the Church the sunshine of these shadows are the joyous smiles of those who know the joy and peace of close contact of the Cross.

The picture was released in the big auditorium of Jerusalem Temple, Monday, October 12th. The Masonic Order of Shriners, the owners of the beautiful temple, with characteristic Southern hospitality, gave the use of the big auditorium, their two moving picture machines, their big projecting screen and the splendid pipe organ of the Temple.

The picture was introduced by the Bishop of the Diocese, the Right Rev. Thomas J. Garland, D.D., LL.D., who briefly explained its character and purpose. The enthusiasm of the audience was spontaneous and sincere. Round upon round of applause were given throughout the entire exposure and at the end of a full hour replete with heart stirring pictures there was a burst of approval so inspiring that with one accord we stood and sung with a new fervor "Praise God from whom all blessings flow."

One suggestion we would make however is that the exposures ought always be accompanied by organ music and Col. W. P. Barba ought to be playing that organ. We are convinced that Mr. Barba contributed a valuable addition to the successful reception of the picture by his fine and discriminating selection of popular hymns which, like a golden thread of harmony, he wove in and through the whole. In many places the effect was electrical. For instance, during the projecting of the Sunday School Lenten Offering Processional, Mr. Barba struck the chords of "Onward, Christian Soldiers" with such precision that the motion of the choirs and the movements of the lips of the singers seemed to be led by the organ. Just as the Processional Cross appeared Mr. Barba had reached the line "With the Cross of Jesus going on before." In other words, Mr. Barba interpreted in grand old hymns each subject as it appeared on the screen.

Not one word of adverse criticism was heard after the picture was shown. On the contrary there were words of congratulation and approval on every side.

One "blue-eyed little lady from Philadelphia" epitomized the general feeling in the sentence "I am simply crazy with delight."

The Church Club of the Diocese of Pennsylvania is to be congratulated upon this new and valuable addition to the Christian education of the public.

H. Cresson McHenry.

Church Club to Show "Movie" of Diocesan Activities December 17th

First showing in our own Diocese of the Church Club's motion picture of our Diocesan activities, which met with popular approval at General Convention, will be given in the Ball Room of the Bellevue-Stratford Hotel at the annual dinner of the Church Club on the night of December 17th.

Since its exhibition at New Orleans, a number of additions are being made to the film. More than 5000 feet of actual every-day scenes of Christian Social Service work in virtually all our Diocesan institutions will be projected on the screen, in addition to other outstanding features of Church activities.

The Church Club's aim and purpose is to provide, through the realism of the modern motion picture, opportunity for all our Church people to visualize more clearly the character and scope of work being done by their Church and under Church influences in the Diocese of Pennsylvania.

In deciding to have the first public showing of the film in the Diocese at the annual dinner the Church Club is aiming to utilize the occasion for bringing together for an evening of real fellowship as many of our clergy and Church people in the Diocese as possible.

It has been decided to make it a subscription dinner. Every member of the Church in the Diocese is invited to participate and this includes women as well as men. Subscription for dinner seats has been placed at $3.50 per person. The Churchwoman's Club of the Diocese will co-operate with the Church Club.

Reservations for dinner seats may be made through Mr. Everett Mattix, 1727 Land Title Building, Broad and Chestnut Streets, Philadelphia. Make checks payable to Church Club of Philadelphia.

To provide accommodations for women members of the Church who may wish to be present and who may not desire dinner seats the Ball Room galleries will be open. Admission to the galleries will be by ticket only.

BISHOP-ELECT TO MEXICO IS A PHILADELPHIAN

The Rev. Frank W. Creighton, elected by General Convention as Missionary Bishop to Mexico, entered the ministry from the Sunday School of St. Mark's Church, Frankford Avenue near Unity Street, Philadelphia, where for many years the Creighton family have been communicants.

The Bishop-elect was born in Frankford, December 3, 1879, and was baptized and confirmed in St. Mark's. He is graduate of the Philadelphia Divinity School and was ordained to the priesthood by Bishop Rhinelander in 1915. Prior to his ordination he served as a Lay Reader in St. Bartholomew's, Wissinoming, when that parish was a Mission of St. Mark's. Subsequent to his ordination he was priest-in-charge of the Redeemer, Andalusia. In 1916 he became rector of St. Andrew's, Albany, N. Y., and in 1923 went to St. Ann's, Brooklyn, as rector, where he was serving when the General Convention elected him to Mexico as Missionary Bishop.

The Rev. "Jack" Hart, in charge of student work at the University of Pennsylvania, was another St. Mark's boy to enter the ministry, and the Rev. William McClelland, formerly rector of St.

Luke's, Bustleton, entered the ministry from St. Mark's about the same time as Bishop-elect Creighton. Mr. Thomas Creighton, the Bishop-elect's father, has been a vestryman of St. Mark's for a number of years.

PRIEST BEQUEATHS $75,000 TO START CHINESE SCHOOL

Establishment in China of a missionary training school for Chinese girls and young women is provided for under the will of the late Rev. John Grant Bawn, Ph.D., who at the time of his death, August 27 last, in his 87th year, was one of the oldest priests in this Diocese.

After payment of all debts of the deceased the will directs that the residue shall be paid to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and that the sum bequeathed be held in trust until it accumulates a value of $200,000. When this accumulation has been reached, the will reads, $18,000 may be expended for the purchase of a lot and erection of a building, and the remaining $120,000 is to be held as a permanent fund to be used for support of the institution.

It is estimated the present value of the estate is approximately $75,000. The executor of the estate is Mr. Harold Goodwin, a widely known Churchman of this Diocese. The will, which is in the handwriting of the testator, says in part:

"For, since all missionaries are usually denied entrance to the women's apartments in the upper circles or classes of Chinese society . . . Therefore trained Bible workers who may have access to the homes of all classes in the pursuance of their work are most indispensable and necessary." The school is to be named the Mary Bawn Memorial School for Chinese Girls and Young Women, as a memorial to his mother.

CHURCH HISTORICAL SOCIETY

The Autumn meeting of the Church Historical Society will be held in the Assembly room of the Church House on Monday, November 16th, at 4 P. M.

The Rev. Frank Gavin, Th.D., Professor in the General Theological Seminary, New York, will read a paper on "Modern Greek Orthodoxy in America," treated from the standpoint of economic, intellectual and political aspects, with special reference to American Christianity of our own Communion.

All interested in the subject, whether members of the Society or not, are invited to be present.

Rev. W. W. Taylor has resigned the rectorship of Christ Church, Upper Merion, after more than sixteen years as rector.

PROGRAM FOR DIOCESAN INSTITUTE ON NOV. 5TH

Following is the program for the Diocesan Institute to be held on the morning and afternoon of Thursday, November 5th.

The Place—St. James' Church, Twenty-second and Walnut Streets.

9.30 A. M.—Holy Communion Service.

10.15 A. M. to 12.30 P. M.—In the Parish House, "Reports from General Convention."

Speakers and Topics at morning session:

Rev. Floyd W. Tomkins, "The Missionary Spirit"; Rev. L. N. Caley, "Pennsylvania's Part"; Mrs. J. Alison Scott, "Things of Interest to Women"; Mr. Reynolds D. Brown, "Program for the Next Triennium."

2.30 to 5 P. M.—In the Parish House, "Pennsylvania's Plans."

Speakers and Topics at afternoon session:

The Rt. Rev. Thomas J. Garland, Bishop of the Diocese, will make a special address; Rev. Gilbert E. Pember, "The Budget"; Colonel William P. Barba, "Ways and Means."

Do come, or be represented. It will be worth while.

DEACONESS HOUSE

The Church Training and Deaconess House re-opened for work Wednesday, October 7th, by a service in the chapel at 4 P. M. The Warden, Dr. Perry, was assisted by Rev. L. M. Robinson, D.D., and Rev. F. E. Seymour, members of the Faculty. The Warden made the address, taking for his text Jude 20: "Building up yourselves on your most holy faith." Seven students entered to form the Junior Class, one from Philadelphia, one from Connecticut, two from Massachusetts, one from Alabama, two from Virginia. Three former graduates returned from their fields of work to take a third year of study. The instruction is free and open for any who may wish to attend as day scholars. The scheme of study may be had by applying to Deaconess Carter, 708 Spruce Street.

Immediately before the service the annual meeting of "The Deaconess Retiring Fund Society" was held. Five retired deaconesses are now receiving small annuities from this fund. Contributions to increase this fund will be thankfully received.

HOUSE OF PRAYER OPENS NEW PARISH BUILDING

The new Parish House of the House of Prayer, Branchtown, Philadelphia, was opened for use, with appropriate services, on the evenings of October 27th, 28th and 29th.

Tuesday evening, October 27th, was Dedication Night. The Bishop presided and after the Service of Benediction, an informal reception and inspection of the new building followed. Wednesday evening, October 28th, was Parish Night, Mr. George Waters, Chairman of the Dedication Committee, presiding. A novel entertainment of diversified character was provided, after which there was music and dancing for the young people. Thursday evening, October 29th, was Community Night, the Rector, the Rev. H. W. Gernand, presiding. A special service was held in which the pastors of the neighboring churches participated, closing with an informal reception and social hour.

The new building has been constructed of Germantown stone, 73 feet by 42 feet, and two and one-half stories in height. The main floor consists of a spacious auditorium, guild room, stage and dressing room, and at one end is a gallery with a large room specially fitted up for the exclusive use of the Woman's Auxiliary. The basement contains a large recreation hall, kitchen, boiler room, wash room with shower, and storage apartments. Sliding partitions have been installed in the recreation hall to permit of its being used, on Sundays, for the several departments of the Church School. The building was erected at a cost of $36,000, part of the cost being generously assumed by the Diocese.

With this splendid building, completely equipped and furnished, at our disposal, a great wave of enthusiasm has swept over the parish. The future is roseate with promise, and the hearts of pastor and people are united in the firm determination to advance the work of the Church along all lines, and to make the old parish of the House of Prayer an increasingly influential factor in the spiritual life of the growing community about it.

CONSHOHOCKEN VESTRY AIDS FOREIGN BORN

The Vestry of Calvary, Conshohocken, has given the use of the Bible Class room for an early Service, Sunday morning, to the Polish congregation which has been worshipping in the main Sunday School room during the summer. This is the type of friendly service to our foreign-born neighbors which is being strongly advocated by the National Council as a spiritual help and also as an aid to their Americanization.

TO DISCUSS RELATION OF SCIENCE TO RELIGION ON SIX MONDAY NIGHTS

The Diocesan Department of Religious Education, through its Commission on Adult Education, of which Mr. W. O. Easton is chairman, announces a series of discussions on the relation of science to religion will be held at the Church House, 202 South Nineteenth Street, on six consecutive Monday evenings, November 9th to December 14th, inclusive. The discussions will be under the leadership of Mr. Reynolds D. Brown, Executive Secretary of the Diocese.

His effort will be to classify the problems involved and then consecutively to discuss the answers to such problems as suggested in

(1) the Old Testament,
(2) the New Testament,
(3) various scientific and religious writers of the present day, including Mr. H. G. Wells, Dr. Fosdick, Professor Thomson and Bishop Gore.

The discussions will be quite informal and will be contined after 9 o'clock, if any of the class should desire to remain.

It is requested that notice of these discussions be given by clergymen to their congregations and by Sunday School Superintendents to their schools. It is also requested that those desiring to attend should send their names and addresses to Reynolds D. Brown, 202 South Nineteenth Street, Philadelphia, in advance. Old and young of both sexes and the clergymen and laymen and lay women will all be equally welcome.

DISCUSS GIVING WOMEN MEMBERSHIP IN VESTRIES

Discussion of the admission of women to membership on parish vestries and as delegates to Diocesan and General Conventions enlivened the October meeting of The Associated Vestries of the Diocese. Mr. Roland S. Morris, of St. Stephen's Vestry, took the affirmative side of the discussion and Mr. Clinton Rogers Woodruff, of St. Clement's Vestry, the negative side.

Although under the rules of the Associated Vestries no vote was taken on the subject under discussion, there was a general participation in the discussion by the vestrymen present. The purpose of the central organization of vestrymen is to bring members of vestries and of mission committees together to discuss informally important questions relating to the Church. October's meeting marked the first anniversary of the organization. The Associated Vestries now represents in its membership between 500 and 600 of a total of approximately 1600 vestrymen in the Diocese. All vestrymen are urged to become members.

THE WELFARE FEDERATION

WILL HOLD ITS ANNUAL CAMPAIGN FOR

$3,150,000

October 28 — November 5

Eight institutions of the Diocese are receiving from the Welfare Federation this year, $142,536.76 for maintenance

"Suppose Everybody Cared"

VESTRY ORGANIZES BIBLE CLASS IN LANSDOWNE

In addition to managing parish "temporalities" the Vestry of St. John the Evangelist, Lansdowne, is proving it can also look after "spiritualities."

Some time ago the Vestry served notice on the Rev. Charles E. Tuke, rector of the parish, of its intention to organize a "Vestry Bible Class." Dr. Tuke was informed the Vestry wished to assume all responsibility for organization of the class. Only one duty was requested of the rector: that he would consent to teach. Dr. Tuke accepted the invitation.

On Wednesday night, October 7th, the time fixed by the Vestry for action in its first recruiting effort, fifty-seven men and women were "delivered" to the rector. All had signed official enrollment blanks to meet with the rector for ten consecutive weeks in the study of the Bible.

The recruiting campaign is still on. It is being directed by a special Vestry Committee comprising Messrs. W. O. Easton, W. Vernon Phillips and Freas B. Snyder. The Lansdowne residents in the past year or two have evidenced a steadily increasing interest in providing week-day religious education for their children. St. John's parish was one of the leading influences in an inter-denominational movement that has resulted in the successful operation of a week-day school of religion outside of regular public school hours.

The Rev. John M. Chattin, formerly Curate at St. Paul's, Chestnut Hill, sailed for a year's sojourn in Europe on the "Rotterdam" on October 24. His address is 222 Summit Avenue, Westville, N. J., or care Morgan, Harjes & Co., Paris, France.

Whoever will take one step to please God will soon want to take another.

EPISCOPAL ACADEMY TO HAVE A TEMPORARY CHAPEL

The Episcopal Academy, throughout its long life at 1324 Locust Street, had in the building a Chapel, and around that Chapel are clustered many of the deepest sentiments of the old graduates; and it is certainly true that the atmosphere in the Academy, of which the Trustees are so proud, was largely made in that Chapel.

Ever since the removal of the Academy from Locust Street to Overbrook, the Trustees have been more and more impressed with the necessity of a Chapel for the School, and it is proposed some day to erect a stone Chapel as a memorial to the graduates of the School who died during the Great War.

But in the meantime it has been felt that the Academy is not doing its complete work without a Chapel, and a lady, a very liberal member of the Church in this Diocese and deeply interested in the Academy, having a son in attendance, has recently given to it the funds necessary with which to build a temporary frame Chapel. Work has already begun on it, and it is hoped and expected that it will be ready for use by Thanksgiving Day.

Chapel services have of course been held ever since the removal to Overbrook, in the big dining halls of the Upper and Lower Schools, but this is not satisfactory and it does not accomplish the work that the Chaplain of the School has so much at heart; and this temporary Chapel will afford a suitable place for the religious services where the boys will feel that they are in church and not in a dining room.

It is needless to say that the gratitude of the Board of Trustees to their generous donor for her munificent gift is unbounded, and, in the meanwhile, funds will be accumulated as rapidly as may be for the erection of the permanent stone Chapel, which will be a building worthy of the Academy and of its beautiful surroundings. Other liberal friends of the Academy are giving the equipment for the Chapel, or the funds with which to provide them.

It is confidently believed that even a temporary Chapel will perpetuate the spiritual influence which has always been exercised on the Academy boys.

EDWARD S. BUCKLEY, JR.

"The promise of God is our best ground of assurance: it is far more sure than dreams or visions and fancied revelations; and is far more to be trusted than feelings either of joy or sorrow."

The man who can say, "The Lord is my strength," will never find a burden he cannot lift.

The Church News

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RELIGION AND CHURCHMANSHIP

Perhaps the funniest things are said not by professional humorists but by solid citizens on solemn occasions who are trying to be very grave and impressive, as witness the following quotation from the obituary tribute of some English villagers to their late squire: "He was not much interested in religion, but in all other respects he was a consistent Churchman."

Though we more sophisticated mortals laugh at the simple-minded rustics who labored and sweated to produce that immortal gem, the delusion that one can be a "consistent Churchman" without being encumbered by religion is unfortunately very common among us. A parish is rare that does not have a few such specimens. Sometimes one gets on the vestry. He gives to the support of the parish, but not of the Church at large—missions he has no time for. He is more often on the golf links on Sunday morning, but when he does come to church he is more concerned about the temperature of the room and the class of people that are there than the spirit of worship. Sometimes it is a woman or a girl. She is a member of the Guild, or the Girls' Friendly, or the Young People's Fellowship, who attended most regularly all the business and social meetings on week-days, but seldom kneels at the altar-rail on Sundays. Sometimes he or she is just one of the great multitude of lax and semi-attached people who suppose that the Church exists primarily to supply them with amusement and recreation rather than to bring God to them and them to God.

How long, O Lord, how long will foolish mortals deceive themselves by believing that they can be "consistent Churchmen" without being consistent Christians? How long will they confound religion with social-service, and bazaars, and gymnasiums, and dances, and all the other good things which have been added to it? The Church suffers, its work languishes, and the Kingdom lingers for lack of men in official positions on vestries, and of women in guilds and other organizations who are filled with love for God and devotion to Our Lord.

CHIROPRACTIC

Every Rector is like a Chiropractic Physician: if he touches and manipulates certain emotional nerves he will get a financial response, just as the chiropractor gets definite physical reactions by working upon the spinal cord. The difficulty in the rector's case is to discover the one spiritual nerve in each individual which leads to the pocket-book and to relieve it of the pressure which is keeping the purse closed.

One of our clergy who is raising an endowment fund recently issued an appeal which is bringing him success, and would undoubtedly result in a great number of moderate-sized additions to such funds in other parishes if it were more generally made. He said to his congregation, "If any of you who are now giving one dollar a Sunday in your envelopes for the support of the parish will give one thousand dollars to the Endowment Fund you can perpetuate your offering of one dollar a Sunday to this Church forever, or at least as long as these United States shall endure." What a splendid thing it is to realize that those who really love their parish church can continue to put their accustomed weekly offering on the plate Sunday after Sunday for an indefinite period after they die by simply adding to the Endowment Fund an amount which, when put out at interest, will yield as much per annum as they are now giving in their envelopes. If it is 25 cents a week that a person is now contributing, $250 will perpetuate that. If it is only 10 cents, $100 will make him a contributor not only for time but eternity. So even after death their support of the Church will continue, and the good that they do live after them.

A UNIQUE THANKSGIVING

We once heard a minister offer an extempore prayer which contained a thanksgiving so unique in its wording that although all the rest of the prayer has been lost in oblivion this one sentence remains indelibly fixed in memory. He said, "If we, anticipating evil, have been surprised by good, O Lord, we thank Thee." How much sweeter a gift that surprises us than one that has lost some of its novelty by being long expected. As a Church, as a Diocese, as individual Churchmen we have many things to be thankful for this Thankskiving Day. For great progress, for new buildings built and planned, for increased offerings, for peace and unity, our hearts are grateful to our Father in Heaven. But not the least among God's blessings are that some of our Cassandras have proved false prophets, that some apprehensions have been foolish, that many fears have been groundless, and that God has surprised us with unexpected blessings.

An Epistle To "Shut-Ins"

By the Rev. Carl E. Grammer, S. T. D.

I am much honored by the invitation to write this letter to you. In my monthly parish paper I often write a special message to my "shut-in" members, and I welcome this opportunity to address a larger circle.

Unknown as you are to me personally, one important condition of your life is well known. Widely may your circumstances differ on other points. Some of you may reside in the upper stories of great apartment houses and look out from well-draped windows on broad expanses of roofs below and sky above. Others may read this paper in a third floor back by a single window that gives out upon a narrow opening between high walls. Some of you may reside in our suburban villages and your windows may look on quiet streets only traversed by familiar forms. Some may live in homes embowered in trees or situated in the fields far from the main roads. But there is one experience that you all share; you are all confined to the house, you are unable to join in public worship; you are all shut out from the refreshment of commingling in social joys and outside affairs; you are "shut-ins.

To some this word may sound mournfully and convey only the idea of privation. But it seems to me, that to ears rightly attuned, it may convey a happier meaning. In these matters, everything depends on the point of view. Side by side stood two mountains in Samaria, only a few miles apart, looking down on the same valley. But widely different was the significance of the mounts: one was Ebal, the mount of cursing; the other Gerizim, the mount of blessing. So there are two sides of this experience of being "shut-in," the Ebal side and the Gerizim side, the privation and the blessing. Let us ascend Mount Gerizim and consider the prospect from its height.

Has it ever occurred to you that to be "shut-in" includes the idea of being sheltered, and protected? There are some people in the world who would be glad, indeed, of the shelter involved in being "shut-in"; for they are "shut out." Some months ago such a one wandered into St. Stephen's Church, a poor old woman, ignorant of her name, ignorant of the address of her home. At first we thought it was a case of sudden aphasia. But no one looked her up or answered the notices, and it became plain that her people, whatever the nature of the tie, (maybe very slight, let us hope that at least) that bound them to her, had grown weary of it and had cast her adrift. She was a "shut-out"; adrift on the wide sea of life, exposed to the elements, unsheltered and unfriended. She had to be turned over to the state,—a "shut-out." Think of that case, and you will realize that to be "shut-in" has a blessed significance, that it implies that you have a sheltering roof and wall to keep off the blast, that in this vast whirling globe you have a secure resting place.

I cannot think this a small matter, nor one to be lightly passed over. It often seems to me as if in some previous state of existence I must have been a tramp, a gypsy, a vagabond of some sort, so wonderful a blessing has it always appeared to me to lay me down at night in a comfortable bed, to have the shelter of a warm room, to have a safe resting place.

To be "shut-in" means that more is shut out than merely the physical elements, it also implies that many tasks and demands are shut out. If the range of pleasure is circumscribed, so are the demands of duty. God doth not exact day-labor, light denied. If the opportunities are few, so are the responsibilities. Above all life is rid of many distractions. How often in the busy days when the world laid violent hands on you and drew you along with its multitudes; when experience followed breathlessly upon experience, with the crushing force of waves breaking upon a vessel stranded on a bar, you longed for time to gather yourself together, and to appraise rightly these experiences, to loaf, and invite your soul. Well, now you have your wish. It is one of the greatest disadvantages of those much exercised in affairs, be the tasks inside the house, or outside of the house, that they are in danger of becoming ignorant of the complex inner life. There is an interesting comment made by Gibbon on the voluntary retirement of Diocletian: "It is seldom that minds long exercised in business, have formed any habits of conversing with themselves, and in the loss of power they principally regret the loss of occupation." Well, here is an occupation worth engaging in. "To know thyself" was written in gold on the temple at Delphi, it is one of the first counsels of wisdom. What a chance these long quiet hours give you to reconsider life's values, to put first things in the first place.

When the wind is ruffling the surface of the lake, the water cannot mirror clearly the moon and the stars: for such reflection there must be a calm. Now that your life is shut in, like a lake surrounded by high mountains, you have the chance so to clear your mind of prejudice and passion, to gain such resignation to the will of God by meditation on God's truths and God's ways, that in the depths of your calm judgment will be revealed the light of the truth. How many an invalid there is, who schooled by pain, disciplined by loneliness, fortified by communing with God, has become the keeper of the light-house for those who are in the perils and reefs of life's stormy main.

It seems to me, that the acquisition of this spirit of wisdom, submission and peace is the main task of the "shut-in." If they gain it the blessings are not for themselves alone. They become the lights of the world.

I realize that this poise of spirit cannot be attained by mere introspection and analysis of self. It is an achievement that will require a system of devotion,

regular Bible reading, systematic prayer, and systematic industry. Fortunate indeed are women in their occupation of knitting and sewing. When Bishop Whittle of Virginia was shut-in by a long period of blindness, he learned to knit and was not too proud to make wash-cloths. "Shut-in" men may well emulate his example. Then there are letters to be written to other "shut-ins," family ties to be knit closer by spreading family news. Many wearisome hours may be brightened by learning verses by heart, or hearing oneself repeat old poems.

It is recorded of Dr. Horace Bushnell, that great prophet of God, that he comforted his afflicted parishioners by presenting to them their sorrows as a great challenge to their loyalty and courage. It is in this spirit, my unseen and unknown friends, that I appeal to you to meet the problem of your life. Greatly as your conditions may have changed from those of former days, when you wandered far and wide, still the task is essentially the same for every one of us; to drink the cup that the Father giveth us to drink, to fulfill the task the Father giveth us to do, to take up our cross and follow Christ.—"Lift up your hearts"—"It is meet and right so to do."

Let me close with some lines by Alice Freeman Palmer, on Dr. Edward Everett Hale's well-known motto, "Look up, not down: look out, not in: look forward, not backward: lend a hand." I came across them lately in an address by President Hazard and believe that they are not as widely known as they deserve.

"Look up and not down!" Do you mind how the tree-top
Rejoices in sunshine denied to its root?
And hear how the lark, gazing skyward, is flooding
All earth with its song, while the ground bird is mute?

"Look out and not in!" See the sap rushing outward
In leaf, bud, and blossom. All winter it lay
Imprisoned, while earth wore a white desolation
Now nature is glad with the beauty of May.

"Look forward, not back!" 'Tis the chant of creation,
The chime of the seasons as onward they roll;
'Tis the pulse of the world, 'tis the hope of the ages,
This voice of the Lord in the depths of the soul.

"Lend a hand!" Like the sun that turns night into morning,
The moon that guides storm-driven sailors to land,
Ah! Life were worth living with this for its watch-word,
"Look up; out, and forward, and each lend a hand!"

Church Normal School Registrations Are Nearly Double Those of Year Ago

The Church Normal School began its sessions on Thursday, October 8th, in the Church House at 5.15 P. M. The course on Arts and Crafts or Handwork in the Church School Service League was so well attended that a larger room will have to be given them. They are making all sorts of toys and useful articles to be put in Christmas boxes, illustrating ways and means of carrying out the same kind of work in the parishes. Mr. Groton's class on Mission Study is full of Junior leaders hoping to conduct mission study classes later on.

Mrs. Loman is busy every moment of the time giving special coaching lessons in the Christian Nurture Series. A large delegation of students from the Deaconess House is attending some of the classes.

So many applied for supper that many had to be turned away to nearby restaurants, the first night.

Throughout the whole school, there is an atmosphere of zeal and enthusiasm, and a serious-minded purpose to make each course fill in the building up of the knowledge and life of the students, to make them more effective in their work.

It is too early to ascertain the number of registrations, but already it is nearly double that of last year and more expect to enter the classes. It is not too late to register now. The school should appeal to every Church School teacher in the City of Philadelphia and vicinity. It is trying to help to raise the standard of teaching in all our schools. Enter as a visitor or an auditor. You will find just the help you need in your teaching. Write to Miss Katharine Reeve, Church House, what courses you will take, make reservations for your supper if you expect to take more than one course, and see what a live, stirring group we have in our Diocese, who are interested in the children of the Church.

The lecture course at the close of the session each night will be well worth your while. Subjects like the growth of Creeds, the Historical Appreciation of the Middle Ages, and the Anglican Position and its Appeal to History, should be of the greatest interest to every thinking member of the Church.

The school will continue for ten Thursday nights, except Thanksgiving Day, and will close its first Semester on December 17th.

Two students are attending classes with the hope of teaching next year and they are men. One is uncertain in his mind about Prayer and so is attending the school. One desires to learn Church Doctrine, and so it goes! Needs are being met, new points of view established, and incidentally in this Diocese a corps of trained teachers is being built up who will be certified by the National Accredited Teachers' Association, as qualified for the great tasks of building up in faith and morals the life of the youth of this generation.

ARMENIAN AND EPISCOPAL SERVICES AT MARRIAGE

A marriage of unusual beauty and interest took place recently in the Memorial Church of the Advocate, Philadelphia. The bridegroom was an Armenian physician, the bride was a member of the Episcopal Church, and the service was a combination of Armenian and Episcopal rites. The Armenian priest, in the colorful vestments of the Eastern Church, was attended by two deacons, and their service, including the blessing of the bride and groom, and the singing of Armenian hymns, was very impressive. The Episcopal ceremony was performed by the Rev. J. H. Lever, rector of the Church. The Church, unsurpassed in its beauty, was crowded with Armenians and Americans, many of whom were distinguished citizens of Philadelphia.

Annual Sunday-School Institute Shows Growing Interest in Religious Education

When one of the largest parish houses in the city proves too small to accommodate the crowd at a Sunday School gathering,—as was the case at the Annual Sunday School Institute of the Diocese, held in St. James' Guild House on October 5th,—we may well believe that there is a reviving and growing interest in Religious Education. We are reminded of the time when the old Horticultural Hall on Broad street was engaged for the Institute and was usually filled.

Those who attended the opening session in the afternoon found it difficult to obtain seats in the spacious assembly room. There was a record attendance throughout the afternoon and evening, the largest in many years. Registration cards were signed by 499 persons, while many attendants did not register.

Two causes were responsible for this unprecedented attendance,—the excellence of the program and the untiring publicity,—for both of which credit is to be given to the committee on Meetings, of which Miss Helen Washburn is chairman.

At the business meeting of the Sunday School Association, the Rev. Malcolm E. Peabody, Rector of St. Paul's, Chestnut Hill, and Dr. Jonathan T. Rorer, Superintendent of St. Andrew's Church School, West Philadelphia, were nominated for membership in the Department of Religious Education according to canon.

An interesting feature, with a deep tinge of sadness, in the afternoon session was the presentation of a Book of Remembrance to the Rev. Llewellyn N. Caley, D.D., who, through pressure of many other duties, has resigned from the Department of Religious Education, after a quarter of a century of faithful work and active leadership. The beautifully bound book contained letters from Dr. Caley's friends and fellow-workers, the Presiding Bishop's being foremost, in testimonial of the great influence which Dr. Caley has exerted in the cause of religious education. The book was presented by the Rev. C. E. Tuke, D.D., chairman of the Department of Religious Education, who made a most felicitous presentation address to Dr. Caley as he was about to leave to attend the General Convention. Dr. Caley replied in well-chosen words, ringing with enthusiasm and optimism, but throughout the assembly there was regret at the severance of official relations after thirty years' connection with the Institute.

Immediately after the presentation, the Institute separated into seven sectional conferences, where various phases of Church School activity were discussed.

Serving over 300 persons to supper taxed the capacity of St. James' Cafeteria to the utmost, but the task was accomplished through the untiring efforts of the ladies in charge,—and the patience of the guests!

Reconvening after supper under the chairmanship of the Rev. B. N. Bird, chairman of the Commission on Teacher Training, brief summaries of the sectional conferences were given so that all present might share in the conclusions reached in the individual groups.

Then followed the Commencement Exercises of the Church Normal School, and certificates, issued by the National Department of Religious Education, endorsed by the Diocesan Department, were awarded to those who had completed work in one or more prescribed courses, which entitle the holders to credit-units in the National Accredited Teachers' Association.

There were only two "set speeches" during the day. In the afternoon, Miss Frances Rose Edwards, Rochester, N. Y., described the Service Program of the Church School, showing how the interests of pupils may be developed and directed through self-expression under competent leadership.

The closing address was given by Charles H. Tuttle, Esq., of New York City, who made a stirring challenge to the Church to make religious education in the future an accomplished fact by providing a definite place for it in the consciousness, plans and budgets of the present.

A helpful exhibit of Church School material was on display in two rooms of the Guild House, showing the complete publications of lesson material, American Church Series and Christian Nurture Series, suggested reference libraries at various prices (kindly loaned by Mr. George W. Jacobs), a "Children's Corner," to develop the devotional life of the child, a large assortment of charts and posters used in Church School work as well as much handwork done in class and by members of the Church School Service League. This exhibit created a great deal of interest and elicited many inquiries. A part of it is on permanent display in the Church House and may be borrowed by any parish on application to the Commission on Church Schools.

Expressions of enthusiasm at the Institute were uttered by the many who attended. It was the best in program and attendance in at least ten years. All went away feeling that something was really accomplished, and were encouraged to carry on the work in their own parishes with greater courage, consecration and persistence.

CERTIFICATES OF AWARDS

Following are those to whom certificates were awarded at the Annual Sunday School Institute and the parishes represented:

Miss Emma Cash, The Saviour.
Miss Mary Cash, The Saviour.
Miss Fanny Eady, Our Saviour, Jenkintown.
Miss Jessie A. Farrell, St. Mary's, Ardmore.
Miss Mary Ford, Mediator Chapel.
Miss Helen Fulton, St. Philip's.
Miss Ida Heim, Good Samaritan, Paoli.
Mrs. Isaac Hoffer, Old Christ Church.
Mr. William Harris, Free Church of St. John.
Miss A. Elizabeth Kremer, St. Luke's, Germantown.
Miss Elsie Lea, St. Matthew's.
Mrs. Chas. MacIntosh, St. Simeon's.
Miss Mary Reynolds, Free Church of St. John.
Mrs. L. H. Riegner, St. Philip's.
Miss Helen F. Wartman, St. Luke's, Germantown.
Miss Mary W. Woodhead, Free Church of St. John.
Miss Frances Young, St. Philip's.

TYPES OF WEEK-DAY SCHOOLS OF RELIGIOUS EDUCATION

There are two sorts of schools for Week-day Religious Education in the Diocese of Pennsylvania. The differentiating feature is the hours during which the instruction is given. In one case, at Jenkintown, the instruction is given in Public School time and in two cases, at Lansdowne and at Chester, after such time. Otherwise, the three existing schools are very similar.

It should be obvious that the Jenkintown arrangement is the better. The pupil is not burdened by extra school hours cutting into his free time. He feels that his religious instruction is on a par with his secular education, at least, in as much as it is received concurrently. Those who are fostering the movement in Lansdowne and in Chester would prefer to follow the Jenkintown system, but have not been so fortunate in gaining the full co-operation of the School authorities. There can be no question as to the possibility of granting school time for religious education, in as much as such has been granted at Jenkintown during the past three years.

The way in which it is achieved is very simple. All of the school day is not confined to instruction. There are study-periods interspersed here and there. On Thursdays, such study periods

fall somewhat as follows: Eighth and seventh grades—9 o'clock to 10; sixth and fifth grades—10 to 11; fourth and third grades—11 to 12, and second and first grades—1 to 2. At the parents' request children may be excused from attendance during the study-period and such request is made in order that the children may attend the classes in session at a nearby church. In this way there is no interference with the actual instruction given in the Public School and, after all, the State's concern is that the children shall receive a specified number of hours of such instruction.

This arrangement makes it possible for the Jenkintown School for Weekday Religious Education to offer courses for the various grades in accordance with such a schedule without combination of different grades and without the necessity of providing a large staff of teachers. Two teachers would be adequate, under ordinary circumstances, excepting for the lower grades where the larger number of pupils makes class division advisable.

CONFIRMATION APPOINTMENTS FOR NOVEMBER

November 1.—All Saints Day (XXI Sunday after Trinity).

A. M.—Norristown, All Saints.
P. M.—Valley Forge, Washington Memorial Chapel.
Evg.—Meadowbrook, Huntingdon Valley Chapel.

November 3.—Tuesday.

Evg.—Philadelphia, St. Mary of the Annunciation.

November 8.—XXII Sunday after Trinity.

A. M.—Conshohocken, Calvary.
Evg.—Country Center Mission, Edgely.

November 11.—Wednesday.

Evg.—Royersford, Epiphany.

November 12.—Thursday.

Evg.—Quakertown, Emmanuel.

November 13.—Friday.

Evg.—Perkiomen, St. James.

November 15.—XXIII Sunday after Trinity.

A. M.—Gwynedd, Messiah.
Evg.—Philadelphia, St. Martin, Oak Lane.

November 18.—Wednesday.

Evg.—Phoenixville, St. Peter.

November 19.—Thursday.

Evg.—Lansdale, Holy Trinity.

November 20.—Friday.

Evg.—Country Center Missions.

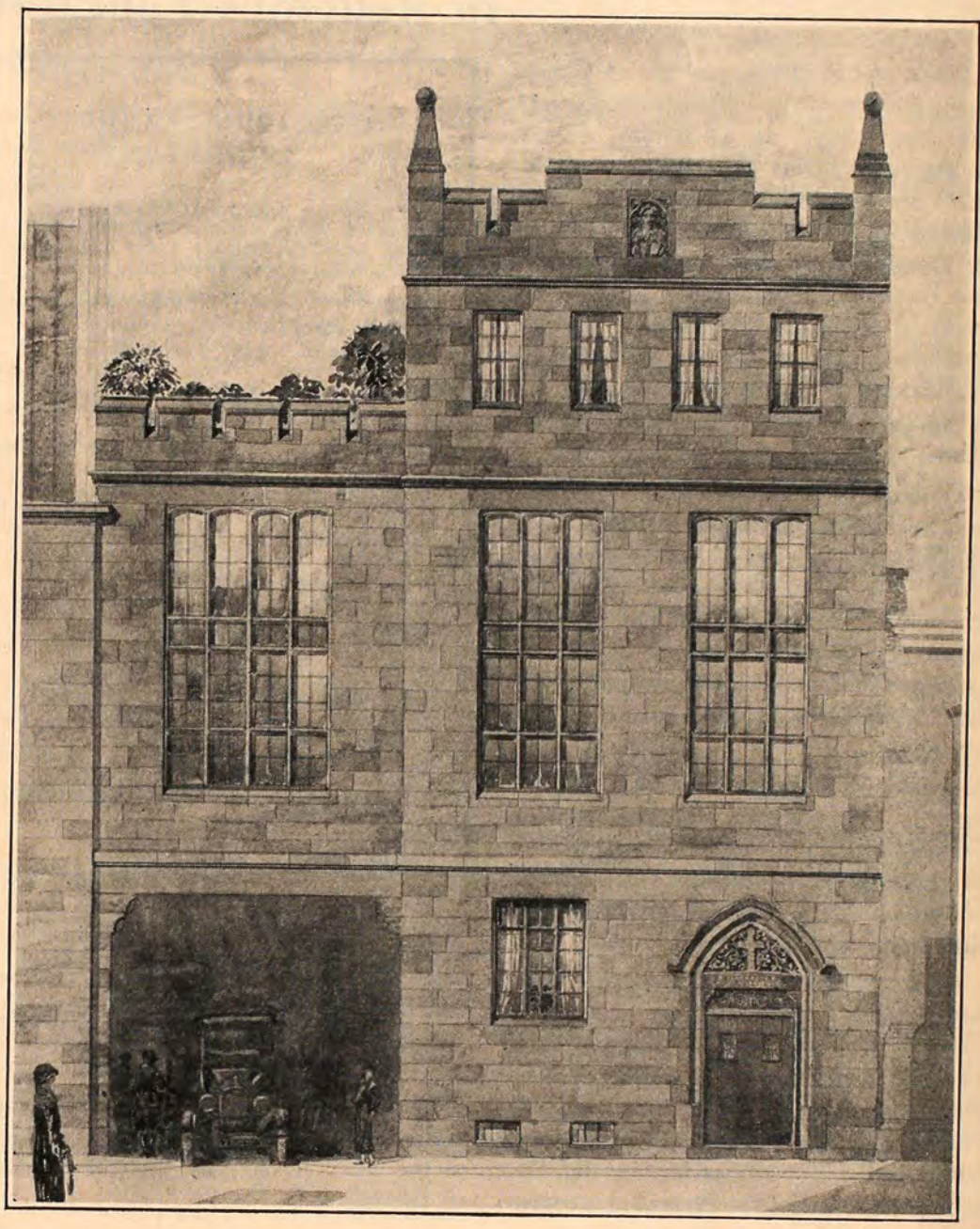
November 22.—Sunday next before Advent.

Evg.—Oaks, St. Paul.

November 24.—Tuesday.

Evg.—Ambler, Trinity.

New Community House of St. Stephen's Church, Philadelphia



Bishop Garland will officiate at the dedication and formal opening of St. Stephen's new Community House on Tuesday night, November 17. The new building comes under the technical term of a building of first class construction, it being steel frame, fireproofed, with reinforced concrete floors, and has been made of sufficient strength to carry an additional floor.

The basement is given over entirely to a basket ball room, with lockers and showers and other conveniences. The first floor is arranged for the Mothers' Room, Church Office, General Kitchen, etc. Stores are brought in through a rear door and may be sent to the upper floors by means of dumb waiters.

Permission was given by the city to bridge Delhi Street, which made it possible to construct a large second floor space, where the Sunday School and Auditorium have been placed. This floor, including the balcony, has a seating capacity of 320, and is equipped with platform, dressing rooms, serving room and pantry and a motion picture booth.

The third floor is devoted entirely to Social Club Rooms, and is provided with kitchen, lockers, coat room and other conveniences. It opens to a space above the Sunday School room, which may be used as a roof garden. There is a fire tower at the rear of the building. An incinerator for the burning of paper, refuse, etc., has been installed, connected with outlets on each floor.

The whole cost of the building and furnishings in round numbers was $100,000. The architect was Wetherill P. Trout. The builder was Jacob Myers & Son. The committee of the vestry in charge comprised Mr. William H. Hollar, Jr., Mr. Jay M. Whitham, and the Rector, the Rev. Carl E. Grammer.

November 25.—Wednesday.

Evg.—Whitemarsh, St. Thomas.

November 27.—Friday.

Evg.—Philadelphia, St. Martin, Chestnut Hill.

November 29.—I Sunday in Advent.

A. M.—Philadelphia, St. Paul, Chestnut Hill.

Evg.—Philadelphia, Grace, Mt. Airy.

The Church and the Holy Scriptures

By the Rev. Francis C. Hartshorne, M.A.

The amount of space and the prominence which the newspapers gave to accounts of the trial of Professor Scopes, at Dayton, Tennessee, are convincing evidence of a very great and widespread popular interest in a question suggested by those proceedings, namely, "What should Christian people think of what is commonly called 'The Bible'?" Of course, that question was not directly raised or discussed at the trial, but it was back in the minds of multitudes of people, and was the reason for the very great interest in the whole affair. And also, of course, that question received no answer in those proceedings, but, was, if anything, brought home to an additional number of persons as a result of the manifest difficulties in which the late Mr. Bryan became involved when, under questioning, he endeavored to maintain his views. It is emphatically a question for earnest Christian people who wish to retain the faith in which they have been brought up, but who are sorely puzzled. And they are certainly not inclined to look for help from the type of men who acted as advocates for Professor Scopes—a very prominent criminal lawyer and professed Agnostic, and a New York politician of most unspiritual looking appearance. Much more sympathy was gained for Mr. Bryan as apparently the sole defender of Christianity against these gentry, than was really due him because of his arguments.

It is with the hope of being of some help to such puzzled persons that the present and a few following articles have been prepared. The author offers as his sole equipment for the task more than thirty years' thinking on the subject, and the fact that his own entrance into the Ministry was postponed for some years until he could find answers to the questions satisfactory to his own conscience. He wishes to assume entire responsibility for the articles, and their appearance in The Church News should not be interpreted as carrying anyone's endorsement. And it is unfortunately true in connection with all matters in regard to which thought is changing, that what is one man's meat is another's poison, what may be helpful to some is disturbing to others. Any readers whose minds are in a state of happy serenity on these questions had best read no further; the author would much prefer not to disturb that serenity; but he asks such to realize that others do not enjoy that serenity, and that there is little danger of "upsetting" the young, for the young are already much upset. And it may be, that, at the beginning, the treatment may seem destructive; but evidence of a constructive purpose will be found later.

By way of justification of the purpose of this and the ensuing articles it may be in order to quote Dean Robbins, of the Cathedral of St. John the Divine. He says: "Neglect of the Bible must be attributed chiefly to the fact that the results of Biblical Criticism are not widely known—for this failure the Church is itself largely to blame. The clergy have neglected their great teaching function, being given to overmuch preaching. There has been timidity, the fear of upsetting old people by calling into question traditional opinions, when the real and grave danger was of upsetting young people by not telling enough of the truth. . . . There is one straight way back, that is fearless, reverent, candid study of the Bible in the historical spirit, as of a progressive revelation of God which requires for its understanding every gift of mind as well as of heart."

There is always a tendency in all difficulties to hit upon some one person or some one theory as a scape-goat, and to imagine that, by banishing such to the wilderness of oblivion or silence, peace and happiness may be restored. Just at present "Evolution" is the scape-goat. But if the theory of Evolution should be "sunk without a trace," the difficulties involved in maintaining many existing ideas concerning the Bible would be scarcely diminished.

Those difficulties arise from the realization on the part of all who are young in years, or young in mind, that we are living in a different world from that in which men have ever lived, a world in which we understand, or think we understand, the physical causes for all that happens; a world in which we realize we depend for our comforts, our conveniences, our enjoyments, our safety, for our very ability to live, and move and have our being, upon the researches and achievements of men of science. Our houses are full of their contrivances, and we expect our doctors to be up on the latest scientific methods, and we submit to vaccination and various inoculations, and the whole country waits, with bated breath, while a dog-team in far-off Alaska races with Diphtheria Anti-toxin, a product of scientific research, to bring relief to the victims of the dreaded scourge, and when the product of science reaches them the country breathes a sigh of relief, knowing that they are as good as cured, such is the confidence Science has secured for itself.

Our children, and great numbers of adults also, are entirely familiar with such scientific terms as "Wave lengths," "Static," and all the terminology of Radio. They understand some of the phenomena, and know that there are explanations for the rest. They watch an eclipse through smoked glass, and in the papers read articles showing exactly what took place. They read in magazines and Sunday papers of sun spots, and stars and nebulae hundreds of thousands "light years" away. They go to museums, or moving pictures, and see skeletons or animated models of Dinosauria, and other huge and frightful animals that once roamed over the earth, and have left in it their bones, fossilized eggs, and even footprints; and they may, perhaps, get to wondering whether such were among the animals paraded before Adam in order that he might name them; until they read that all such animals became extinct before men lived on the earth; and then they don't know just what to think about Adam naming all the animals.

In any case it is extremely unlikely that they will emulate the complete and complacent skepticism of the farmer who, upon seeing a giraffe at the zoo, remarked, "There ain't any such darn animal!" For we live in a world of monthly and Sunday magazines, and all sorts of popularizations of Science, and it will become increasingly difficult to persuade people to distrust Science; it has entered too deeply into their lives, and been trusted too implicitly in a multitude of ways for them to be persuaded to treat it as an enemy. It may be possible to raise a partisan hue and cry against Evolution, as a road to Atheism, but the scientific *habit of mind* will continue to become more and more the popular one, and more and more the mass of the people will get to feeling that the universe and all in it have come to be what they are by means of development, just as all human institutions and habits have progressed from the simple to the complicated.

And it is that habit of mind that makes so many feel, when reading the first chapters of Genesis, that the world there taken for granted, is a different world from that upon which we look out. This will appear at once to any person who really thinks when he reads those chapters.

For example, we read in the third, fourth and fifth verses of the first chapter of Genesis; "And God said, 'Let there be light;' and there was light. And God saw the light that it was good, and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." The second day the "firmament" was created, and on the third day the seas

(*Continued on page 64*)

The Woman's Auxiliary Department

Edited by CLARA M. BREED

A Message to Auxiliary Members

In the last message of the Woman's Auxiliary to the National Council before the Convention, we all expressed deep concern over the grave financial condition facing us. We were also even more alarmed, by the probable cause of the situation in the apathy of many church members to use the power of Christ to meet the needs of the world today. We offered to try to awaken the women of the Church to become through Christ, more effective instruments of His power in accomplishing His purpose in the world, and we declared ourselves willing and ready to cooperate in any plans which the National Council might set before the Church to meet the immediate emergency.

Now as this goes to press, the Convention is over; the inspired addresses and answers to problems that have moved the many members privileged to hear, to greater activities in the next three years, these will all have been brought back to us from New Orleans, and, in the words of one of our recent church papers, we must "Back up the National Council and then Strengthen it," and who can prove more effective in this than our WOMAN'S AUXILIARY.

The United Thank Offering at New Orleans Reaches New Record Total of $904,514.77

NEW ORLEANS, LA.; We have just come away from the inspiring and never to be forgotten Missionary Mass Meeting under the oaks and palms of Audobon Park, where announcement was made of the splendid total of The United Thank Offering for the 1925 Triennium.

Upwards of 5000 were gathered in the open air under the trees. When Mr. Franklin, Treasurer of the Church, gave us the figures, $904,514.77, there was a tense moment of silence. Then the 5000 united in singing "Praise God From Whom All Blessings Flow." The 1925 Triennium Offering had taken its place in the history of women's loyal devotion to the cause of Missions. It was the largest Thank Offering ever presented, an increase of $223,369.68 over the 1922 Triennium at Portland. The amount presented by our own Diocese totaled $85,000.

The missionary meeting in Audobon Park was the climax of a momentous day. First was the glorious Presentation Service in Trinity Church. The morning of October 8 dawned clear and found our Pennsylvania delegation booted and spurred at 6.15 o'clock. Arriving at Trinity Church at 7 o'clock we found it packed to the doors. It is estimated more than 2000 women took part in this service. It was necessary to hold an overflow meeting in the basement. All streets leading to the church were thronged by hundreds on their way to the service.

As one entered the church she was given a leaflet on the cover of which was the paragraph:

"We are gathered today to represent the women of the Church; to make an offering which is symbolic, an acknowledgment of the debt of service which we owe to God and our neighbor. The gift which we lay on the Altar is our thank-offering for God's great gifts to us of creation and redemption, of life and all that makes life worth while.

The Presentation Service began promptly at 7.30 o'clock. The massed choirs of the churches of New Orleans and other parts of the Louisiana Diocese entered the church in Procession singing "O Saviour, Precious Saviour" with four priests and eight Bishops in the processional line. The Bishops were Bishops Talbot, Gailor, Lloyd, Carson, Roots, Colmore, La Mothe and Sessums.

During the service the names of 82 Diocesan officers and women missionaries who had died during the Triennium were read aloud that their faith and good works might be commemorated before the Altar. Younger clergy of the Diocese of Louisiana were assigned to gather in the offering and were the only men in the church other than the officiating Bishops and clergy.

The golden Alms Basin was lifted up at the Altar steps as the clergy passed among the congregation receiving the offerings on smaller plates. The Alms Basin was soon overflowing. A table was brought on which to rest the historic Basin and hold the overflow. This table was quickly filled to overflowing also and the balance had to remain on the smaller plates.

While the Offering was being presented the great congregation was singing "Holy Offerings, Rich and Rare" over and over again. It was all so wonderfully impressive. The whole service was truly a "Thank Offering of prayers and gifts and joyful service."

At 9.45 we were eating our breakfast in the Hotel Bienville, the official headquarters of the Convention delegates. All were wondering what the total would be. We could only wait for the Missionary Mass Meeting in Audobon Park. And what a gathering that was. Amplifiers had been placed in position so that the entire service might reach every part of the big assemblage of 5000.

Bishop Sessums opened the meeting with an address of welcome. Bishop Overs told of his work in Liberia. Miss Grace Lindley, our Executive Secretary, gave a short résumé of her trip in the Far East. Dr. John W. Wood introduced 27 United Thank Offering missionaries who are here, which was most thrilling. Bishop Brent made a stirring address urging all Christian churches to unite and fight the new religion he described as "Bolshevik Communism."

Then came the great moment as Bishop Gailor introduced Mr. Franklin, who announced the offering of three lives for the mission field, the Misses Crawford, Hunt and Wilson, all of the Diocese of Chicago. A few words about The United Thank Offering, its remarkable growth from small beginnings. Then a tense moment of silence and Mr. Franklin gave us the total figures of $904,514.77.

Another momentary hush, and 5000 voices made the night air resound with the majestic words of the Doxology. It was all over with the giving of the Blessing.

To those of us here, and we know also to those at home, the 1925 Triennium Offering will be an inspiration to "carry on" with stronger faith and increased zeal for the 1928 Triennium.

AMIE H. C. HOLLINGSWORTH.

DIOCESAN NEWS LETTER

The pace that we set at our first Diocesan meeting both as to interest and as to plans for giving and for a marked participation in the day's program must be ours for the rest of the season.

Evidently the making of a pledge for a designed object each month is the way to manage our Diocesan giving, since with fewer members present than usual, we gave more and enjoyed even the act of pledging. This month's pledge we made for coal for the Deaconess House and $300 is to be raised this October by us for that much-needed gift.

Our plan to be our own publicity agents also met with decided favor. Instead of calling upon the officials who are responsible for our Diocesan Missions to recite their doings and their needs, we are to go out to see for ourselves and bring back our own reports. "A fresh eye catches the latest turn," is almost as true as, "an early bird catches the early worm." At all events, if, what you don't see can't hurt you, is a kitchen truth, what you see does move you, is also a philanthropic truth.

The report from one of our own members for instance, Mrs. Neil, concerning the All Souls Guild work out at the Philadelphia General stirred us into enthusiasm not only for that energetic and effective committee of West Philadelphia Churchwomen, but gave us a new idea of more and better work for the Episcopal Hospital. The follow-up work, looking after the babies baptized in the hospital involved 182 visits and a great deal of worth-while intercourse with the mothers. The 15 entertainments given in the wards and the one item of 3642 bricks of ice cream as well as 200 bedside visits give one an idea of a great deal of happy activity for the members and of friendly comfort for the patients to count upon. We have a great Superintendent of Nurses out there in "Blockley" in Miss Clayton, and any co-operation with her will well reward us.

Our Church's possible part in the coming Sesqui-Centennial will be interesting. Next month we shall hear the General Convention news from first hand in December compare notes on our parish activities.

WOMAN'S AUXILIARY SALES DEPARTMENT

Church House, Room 23, open daily, except Sunday, 9.30 A. M.-4.30 P. M.

You can procure here material for Mission Study text-books, maps, charts and books suggested for collateral reading. Bibles, Pray Books, Devotional books, Church Hymnals, books on all subjects connected with the Church and her Mission.

Christmas Cards, English, French, Italian and American, now in. Parishes intending to sell them please make selections early.

1926 Church Missionary Calendars, now ready for distribution.

Come see us, and let us help you in any way possible.

W. A. OF CHESTER CONVOCATION!

The Woman's Auxiliary to the Convocation of Chester will hold a meeting on Thursday, November 12th, in St. John's, Lansdowne, at 10.30 A. M. It was postponed owing to the Bishop and Dean Taitt attending the General Convention.

QUIET DAY

There will be a Quiet Day at St. Margaret's Mission House, 1831 Pine Street, for Associates and other women, on Wednesday, November 18th, beginning at 8 A. M. and ending at 5 P. M. Conductor, Rev. F. L. Vernon, D.D. Those desiring to attend will please apply to the Sister-in-Charge.

On Saturday, November 21st, there will be a Quiet Day for teachers and others, also at 1831 Pine Street, beginning at 8 A. M., and closing at 5 P. M. Conductor, Rev. C. C. Edmunds, D.D., of the General Theological Seminary. Please apply to the Sister-in-Charge.

DAUGHTERS OF THE KING

The Executive Committee of the Daughters of the King met Tuesday, October 6, to discuss plans for the winter meetings.

The local assembly will be held in the Chapel of the Church House Tuesday, November 10, at 7.45 P. M.

Rev. R. J. McFetridge, of The Redemption, 56th and Market Streets, will conduct the service. J. R. L.

CHURCHWOMAN'S CLUB

The Churchwoman's Club is about to begin its activities after a summer of comparative quiet. This Club stands for friendship and fellowship toward every member of every parish, and is desirous of enrolling just as many members.

There will be a Devotional meeting on Friday, November 6th, at St. James' Church, at 5.15 P. M., at which we earnestly hope will be representatives of many parishes.

On Wednesday, November 11th, at 3 P. M., at the Church House, will be the "Autumnal Tea," at which we have been fortunate enough to secure Mrs. Henry K. Dillard, Jr., to give us her impressions of the General Convention. This event can be made a success only by the enthusiasm of the club members.

So an urgent invitation is extended to both the Devotional meeting on November 6th and the "Autumnal Tea" on November 11th, with the hope that the approaching Advent season may stir our zeal and make us ready to extend the hand of welcome to our prospective new members.

A PAID-UP QUOTA IS A SIGN OF LIFE

A paid-up quota is a sign of abundant life in a parish. At a meeting of Parish Educational Secretaries and Mission Study Class Leaders, the new Diocesan Educational Secretary, Mrs. John E. Hill, declared her ambition that, within the next three years, all parishes where Mission Study classes are held shall pay their apportionment.

The study this year is "The Church's Mission in Latin America." The watchword is "Life." Having God's gift of human life, keeping His law by loving Him and our neighbor, aiming to see Jesus and to walk with Him in the Way, we shall receive, through the sacraments, the power of life and the reward which is eternal life, life more abundantly. The aim of the course, the expression of this life, will be "to help Latin America develop true freedom through the life of the Church." One visible proof of this life near at hand is the paying of our quota.

The Commission on Mission Study is

to be reorganized along convocational lines. Each Convocation will have a chairman who, with the parish educational secretaries, will have charge of forming study classes in the Convocation. She will be assisted by a junior chairman. These chairmen, together with the president of the Woman's Auxiliary, the editor of the *Church Missionary Calendar,* the business manager and two members at large will form the executive committee of the department.

Mrs. Hill will hold Normal Classes at the Church House on Mondays at 10.30 A. M. in Advent, Epiphany and Lent, beginning on Monday, November 9th. Each course has six sessions. Registrations may be made now in the Educational Room.

M. A. H.

GIRLS' FRIENDLY SOCIETY

The Thirty-sixth Meeting of the Central Council of the Girls' Friendly Society in America will be held in Cincinnati, Ohio, from October 28th to November 2nd. Very important matters will come up for discussion. The Society in this Diocese will send its two delegates—Miss Margaret C. Maule, President, and Miss Marie W. Paul, Secretary. Others to go from the Diocese are: Miss Margaret M. Lukens, Vice-President of the Province of Washington and President of the Branch at Calvary Church, Conshohocken; Miss Mary A. L. Neilson, Vice-President of the District of North Philadelphia; Miss Emma F. Neilson, Diocesan Head of Holiday House Department; Mrs. C. W. Spiess, lately appointed Diocesan Head of Social Service Department.

Five Members in each Diocese throughout the country are invited as guests of the Diocese of Southern Ohio, from Saturday morning to Monday morning, which will include attendance at the Corporate Communion and the Festival Service, the two great events of every Central Council Meeting, besides mass meetings, social affairs; etc. Two Members will go from this Diocese, Miss Catherine Lanco, President of the Senior Members Club, and Miss Olive Murray, Members' Chairman of the Branch at Calvary, Conshohocken.

BAZAAR TO MOVE CHAPEL FROM THE "DUMP"

To help move the Chapel of the Transfiguration Mission in South Philadelphia from its present site on a "dump" in the "Neck" to a location where it can meet adequately its enlarged opportunities for service is the object of a bazaar to be held by the Woman's Aid of the South Convocation, in the Parish House of the Church of the Holy Apostles, on the afternoons and evenings of Wednesday and Thursday, November 18th and 19th.

The Sesqui-Centennial will cause South Philadelphia to develop. The lowlands, called the "Neck," are being filled in, dwellings will be built. The Church must go ahead of the city development and be prepared to meet the newcomers. The Mission of the Transfiguration was founded nine years ago and shows signs of vigorous life. The October call of the Church Extension Fund was for this Mission.

At the bazaar the women of Holy Trinity Parish will have a table of groceries. You may send your Thanksgiving order in advance to Mrs. Baine at Holy Trinity. Orders will be delivered. The fancy table will be in charge of the Chapel of the Prince of Peace, St. Elisabeth's and L'Emmanuello; domestic table, St. John the Evangelist and Chapel of the Transfiguration; cake and candy, Holy Trinity Memorial Chapel; soft drinks, St. Simon the Cyrenian and St. Mary's; grab bag, St. Paul's Memorial; cards and calendars, St. Peter's and Gloria Dei; five and ten cent table, Holy Communion Chapel; a Street in France, Holy Apostles. There will be an exhibit and sale of mission goods from Porto Rico and China, in charge of Miss Lucy Kent, a missionary from China. On Wednesday the women of All Saints will serve a cafeteria supper and on Thursday the supper will be served by the women of the colored parishes of the Convocation.

Gifts of money or articles for sale given by anyone outside the South Convocation can be sent addressed to Mrs. J. E. Hill, Church House, and marked for the Chapel of the Transfiguration fund.

Interest in and support of the Mission of the Transfiguration is not the exclusive affair of the South Convocation any more than the Sesqui-Centennial is the exclusive affair of South Philadelphia.

M. A. H.

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The Young People's Fellowship

Edited by the REV. N. B. GROTON

Diocesan Convention of Y. P. F.

It was just eighteen months ago, under the leadership of the Rev. Dr. Charles E. Tuke, Chairman of the Department of Religious Education, that the different groups of young people throughout the Diocese were organized into a Diocesan Fellowship. It was almost twelve months ago that the Young People of the Diocese—there were twenty-three groups at that time in twenty-three different parishes—met for their first Diocesan Convention. The meeting was held at St. Mark's Church, Frankford, and the delegates present numbered 285.

Now plans are being made for the Second Diocesan Convention. There are already twenty-five fellowships ready to send not only representatives but also large delegations to the Convention. One suburban parish has already threatened to send at least twenty-five young people!

The meeting will be held at St. Paul's Memorial Church at Fifteenth and Porter Streets, South Philadelphia, where the Rev. Stanley V. Wilcox is Rector, and where there is a strong fellowship. We are all "traveling south" on Monday evening, November 16th, for this great occasion!

Supper will be served at half past six. Then will follow probably a short address of welcome by the Rector of the Parish—then business and also a great deal of real fellowship among the groups of young people who will have come together from all over the Diocese.

It is not true that delegates may be sent only from regularly organized fellowships who are "in union" with the Diocesan Fellowship. It is rather true that any young people's organization of any sort whatever will be given a most cordial welcome at the supper and at the meeting. Should there be such a group of young people in any parish, let them communicate immediately with the Diocesan Secretary, Miss Clara V. Stackhouse, Ambler, Pa.

But it is important, to be sure, that all the parish fellowships send to the Diocesan Secretary an early reply, telling how many may be expected for supper on the evening of November 16th.

GROUP COUNCIL HOLDS FINE SUPPER-MEETING

There were fifty-six who sat down to supper in the Church House on Thursday evening, September 24th—one of the largest suppers ever served in the Church House. It was the Group Council of the Young People's Fellowship of the Diocese, and they managed to fill three long tables in the library and a fourth table just outside. It was certainly a fine group of the young people of the Diocese! Those who worked in the kitchen to serve the supper and those who waited on the table were a group of young people from St. Thomas' Church, Whitemarsh.

It is to the president of the Church Women's Club, Mrs. W. Horner Smith, that we are indebted for the use of the dishes belonging to the Club.

At the end of supper, Dr. Tuke, the Chairman of the Department of Religious Education (who was also Chairman last year of the Commission on Young People) spoke a few cheerful words to all his young people—in his usual happy way.

At the business session following the supper, the secretary's roll call showed there were representatives from fourteen out of the twenty-five parishes where a fellowship has been organized. The fellowship of the parish in Jenkintown had just been admitted into union with the Diocesan Fellowship and had become the twenty-fifth parish in which a fellowship has been organized.

SUGGESTED TOPICS

1. **Shall Churches Advertise on billboards?**
2. **How far "open" can Sunday be?**
3. **Is all betting wrong?**
4. **What is Sensationalism?**
5. **Why Do Our Young People leave Sunday School?**

There were several matters of importance to come before the meeting. Mr. Harry S. Huber, the Diocesan Treasurer, told the meeting how the Provincial Conference had laid a tax of $1.00 upon every parish fellowship. Upon his suggestion, it was voted that the different fellowships throughout our own Diocese should be sent the information in regard to these provincial dues and should be asked for a voluntary contribution toward the $25.00 we must send to the Provincial Treasurer.

Mr. Carl Altmaier, First Vice-President of the Diocesan Fellowship, told the Group Council of the plans of Mr. Reynolds D. Brown to hold a series of six discussions on six consecutive Monday evenings, beginning November 9th. On motion it was voted that the different parish fellowships should be notified of Mr. Brown's meetings, with the hope that they might add their interest and their support.

Then the Council took up the matter of the Second Annual Convention of the Diocesan Fellowship. It voted that the Convention should be held in St. Paul's Memorial Church, South Philadelphia (an invitation having been extended by this parish at the First Annual Convention), and that the date should be Monday evening, November 16th.

It was also voted that the Rev. N. B. Groton, rector of St. Thomas' Church, Whitemarsh, and Chairman of the Commission on Young People, be asked to be the special speaker at this Convention. Detailed plans were left in the hands of the Diocesan Council of the Fellowship.

Through Mr. Carl Altmaier's experience in helping establish the fellowship at Jenkintown, the members of the Group Council realized the necessity of being most active in a "missionary" way—in helping to establish groups of young people in the different parishes throughout the Diocese. The fact was brought out that the officers of the Diocesan Fellowship are always ready and eager to go to any parish, which may wish to ask for their help, and to give any assistance possible, both to the rector and to the young people in the establishing of a Young People's Fellowship. On Sunday evening, October 11th,

two officers of the Diocesan Fellowship went to two different parishes in the Diocese for such work.

Y. P. F. AT INSTITUTE

Lively enough were the discussions in the Conference on the "Young People's Fellowship," which was held during the Church School Institute on October 5th, in the Parish House of St. James' Church, Philadelphia. After the leader of the conference, Rev. N. B. Groton spoke about a "model fellowship meeting," questions came thick and fast, not only from the clergy who were present but also from some of the young people themselves.

There were such questions as, "Does the Fellowship detract from the Sunday evening services?" "What limit do you place on the age of the young people, both 'up' and 'down'?" "Do the activities of the Fellowship interfere with the activities of other organizations?" "What happens to the members when they get married?" "What are the duties of advisors?" and "How do you organize?"

The leader of the conference, when these questions were asked, immediately called on different young people to give the answer—and the answers were certainly right to the point.

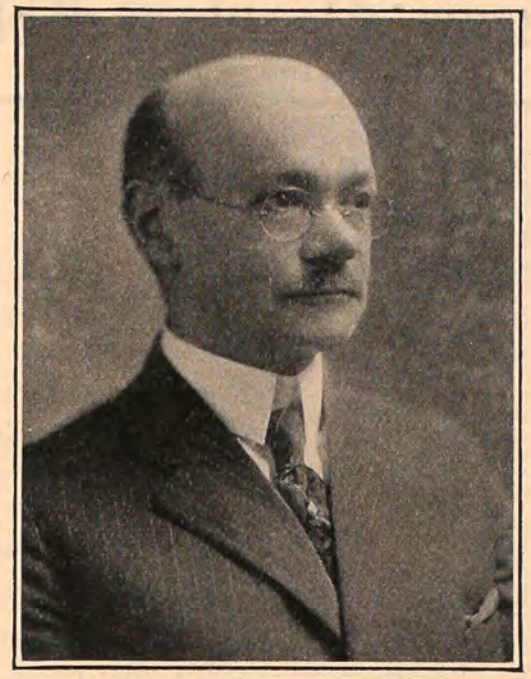
BREAK GROUND FOR NAVE OF ST. JOHN'S, CYNWYD

On St. Michael and All Angels Day ground was broken for the Nave of St. John's Church, Cynwyd. It is just twenty-five years since the chancel and crossing were built, and now within ten or eleven months the church, as originally planned, will be finished. The Rev. Henry A. F. Hoyt, D.D., was the first to use the spade in removing the earth for this work. Dr. Hoyt has been the faithful and efficient pastor of this flock for thirty years, and he has had the vision of the completed church in his mind's eye for many years. All are hoping Dr. Hoyt will be with us to take his part in the dedication and consecration of the finished building. The Rev. A. E. Clattenburg, D.D., is the present rector of St. John's.

"Overhead"—two months' salary of a trained social worker, in a southern Diocese. One result of her work—twenty children removed from a Church home and placed with people able and willing to take them, and the Church institution permanently relieved from the cost of caring for them.

A four-year-old African, grandson of the native chief at Bahlomah, when he was asked one day to go off to the farm, answered firmly, "No, today named Sunday I go to church."

HERBERT J. TILY, Mus. Doctor



A FAITHFUL SERVANT

On Sunday, October 18th, St. John's Church, Cynwyd, celebrated the end of twenty years of service on the part of its organist and choirmaster. Herbert J. Tily, Mus. Doctor, has been a faithful and devoted servant of God for these many years, and it was fitting that the twenty-year period of his faithfulness in this position should be properly marked. By request of the congregation all of the music at this service was of Dr. Tily's composition. The Church is blessed to have such men in its service, and the people of St. John's Church, Cynwyd, appreciate this fact to the full. May God spare him many more years to work so faithfully in his Master's vineyard!

Don't knock everybody; push. That is the way to move things. You don't hammer a wagon to make it move—you push it.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

The Exchange Bureau has several large Bibles in good condition for donation to any Mission in need of one.

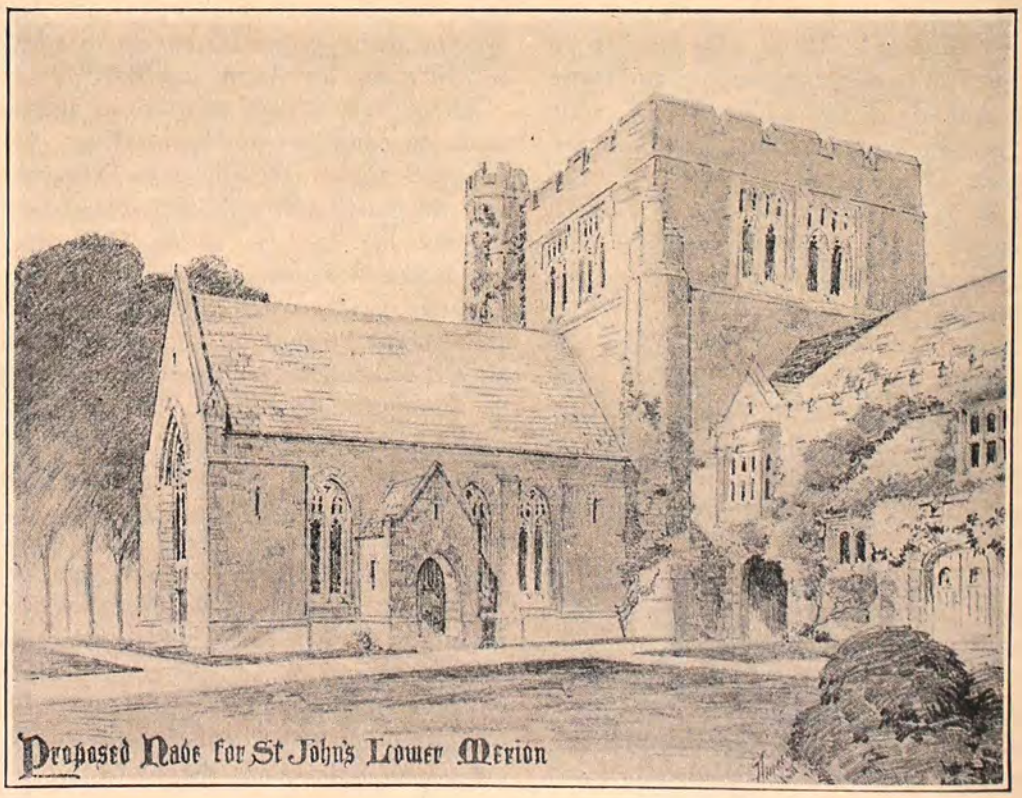
A Churchman advises us he has a good watch he is willing to donate to some clergyman.

A Churchwoman has a small reed organ she is willing to donate to any Mission or Parish in need of one.

Several requests have been received for donations of used cottas and cassocks for vested choirs. One small parish makes special request to half-dozen used cassocks for boys about nine years of age.

A handsome upright piano has been presented to the Church School of the Epiphany, Sherwood, by Mrs. E. C. Marlin through Mrs. Charles W. Hurst.

Arrangements are being made at St. Philip's, West Phila., to take charge of young children in the Parish House during morning service to enable parents who, because of their children, have found it difficult to be present at the church services.



Proposed Nave for St. John's Lower Merion

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

The Regional Conference

At the summer school for ministers from town and country, held at Cornell University, July 6-17, 1925, two Bishops, seventeen of the clergy, and one candidate for Holy Orders, represented the Episcopal Church. The Episcopalians lived at one of the fraternity houses of the Agricultural College during the session of the school. Each day began with a Celebration of the Holy Communion at 6.45, different members of the group acting as Celebrant. At this house group conferences were held each afternoon at two o'clock. The following subjects were treated: Character of the Missionary, the Rural Field, Religious Education, Improvements to the Conference, The Rural Fellowship, and the Church's Rural Program. Group prayers were said each night at ten o'clock.

The Rev. F. D. Goodwin spoke on the Program of the National Church for the Development of Rural Work. Among other things he said:

"We must train leaders for this work. There is a special training necessary. The Methodists have trained 5000 men for this work, the Presbyterians 9000, and we have only 70 men who may lay claim to such training. The National Council is trying to have conferences at various points to train men for this work. We must have co-operation; first of the Universities and then of other Christian bodies. Diocesan conferences along this line are important but the Bishops of the church do not seem to realize the importance of the work nor the facts in the case."

This was the first regional conference of the rural clergy of the Episcopal Church. It is planned to hold it hereafter concurrently with the University School for Town and Country Ministers, but with a distinct organization of its own.

ST. LUKE'S, CHADDS FORD
REV. D. L. SANFORD

The Home Study Class, using the American Church Quarterlies, has organized again, or rather will continue its work which has not been entirely omitted any of the time. It starts with new courage owing to the fact that Deaconess Sanford is feeling well enough to have them consult her in her room, and to take the general oversight of their work.

The Concord Community Club, which grew out of the Young People's Society of St. John's Church, is resuming its meetings after a Summer recess, with every prospect of success.

A daughter (Virginia Trueheart) was born, October 12, to the Rev. and Mrs. Edgar L. Sanford, of Zangzok, China, now on their furlough in this country. Mr. Sanford is taking advantage of his leave of absence from his mission work to do a year's post-graduate work in the University of Pennsylvania and the Philadelphia Divinity School.

The Mission Study Class of Concord, Chadds Ford, Kennett, and Kelton are taking up for this year the study of Latin America.

Really helpful material in usable form is pretty hard to find. Of course there is a good deal to be picked out by one who has the bound numbers of the Spirit of Missions from 1889 on Priestley's History of Mexico, however, has a helpful chapter on "Sixteenth Century Religion," and is worth reading for the whole Mexican Civil and Political situation. Everyone knows Irving's Columbus, and Prescott's Mexico and Peru and, recently Bryce's South America, and (by the way) Robinson's History of Missions has some helpful pages. But we would be glad to hear if there is any compendious and interesting book or booklet which would help in the preparation of papers on our own mission work in those regions. I found at Jacobs & Co. that there were a good many other enquiries. Can THE CHURCH NEWS readers help with a list in addition to the little book sent out for leaders?

ST. STEPHEN'S, CLIFTON HEIGHTS

Delightful Harvest Home Services were held in this Church on Sunday, September 20th. The Church was tastefully decorated with grain, vegetables, fruits, and flowers. A special offering was taken, which proved to be the largest Thank Offering in the history of our parish. The Rev. S. Lord Gilberson, of St. James' Church, Kingsessing, officiated in the morning, and the Rev. Stanley V. Wilcox, of St. Paul's Memorial Church, Philadelphia, officiated in the evening. These services do not in any way detract from the service on Thanksgiving Day, but greatly add to it.

This Church has had a very good year. All three buildings have been painted, the walls repointed, the roofs repaired, a cement walk laid and two memorials—a valuable set of eucharistic candle-sticks and a pair of solid oak doors were presented.

Next year we purpose building an expensive retaining wall along the east side of the rectory lot. The rear end of our church lawn, which heretofore was a veritable wilderness, has been leveled, many trees and shrubs have been planted, so that our property bids fair to become one of the prettiest church properties in the county.

EPIPHANY, ROYERSFORD

The work at the Epiphany Mission at Royersford has developed so encouragingly under the ministrations of the rector of old St. James' Church, Perkiomen, that it has been deemed best that he should occupy the rectory at Royersford so as to be more closely in touch with this part of the work. Accordingly he expects to be in residence there by November 1st. The rectory has been thoroughly renovated at the cost of about $800 and is now in fine condition.

This change will leave the rectory at Evansburg available for rental. The Vestry hopes to secure a Church family for a tenant. Removal of Mr. Scofield to Royersford will not make any change in the order of services at St. James' Church. He will officiate there every Sunday morning except the fourth Sunday, which is given to Royersford. On that day the services at St. James' are conducted by Mr. Louis B. Runk, Church Advocate of the Diocese, who generously contributes this service for the benefit of the missionary work of the Church.

The Editor's Book Shelf

Mysticism

By the Rev. A. L. Urban.

(Editor's Note.—The accompanying article was prepared by Mr. Urban following a reading of the book, "The Meaning and Value of Mysticism," by E. Herman, and published by George H. Doran Co. The book is now in its third edition.)

To review this remarkable book would be to lay another volume on the editorial desk. To attempt it within the limits of this paper would be to court failure. I record some mental impressions.

The book is one of many on Mysticism published in recent years. There is a revival of interest in Mysticism. Does it indicate a deeper sense of spiritual values? Is the present age "haunted by the Unseen"? Or is it merely "Athenian inquisitiveness"?

Has Mysticism a meaning and value for us moderns? Can "folded palms" have any meaning except for the very weary? Can the longing for interior quiet be in the soul of any except the bitterly disillusioned, the cry for the living God come from any except the world-weary and deeply sin-conscious? Can we think of the modern man or woman in those terms?

Another question. Is the revival of interest in Mysticism a result of reaction from ecclesiastical authority and traditional theology, opposing the mystical to the intellectual or institutional elements of religion? Is there a Christian Mysticism truly Catholic, or is that of today but one of the cheap heterodox cults of the time? The charlatan is with us. "Mystical feeling" has exhibited excrescences and pathetic credulity. There are poisonous weeds in the mystic garden. But in spite of these, is there a deep and genuine movement toward spiritual reality?

Throughout this book there is a distinctive intellectual appreciation of what is involved in Mysticism, and at every step the Apostolic injunction to try the spirits is followed. The often-made criticisms of Mysticism, criticisms made valid by the teaching and lives of some mystics, are recognized and fairly discussed. A subjective illuminism with shifting lights, often purely pathological, the peril of delusion in an inwardness that may become a menace to our ethical life; absorption in the Divine which destroys the sacredness of our personality and the reality of our freedom; these are acknowledged, but as excrescences. It is maintained, and we think successfully, that Mysticism, rightly apprehended, is "centrally and profoundly Christian."

The marked characteristic of the author is spiritual sanity in her treatment of Mysticism. Mysticism is presented, not so much as a system or method, as it is a spirit. The development of the mystic is not forced into the mould of any "mystic way." It does not mean the putting asunder the outward and the inward, for these God has joined; for the Christian it means "life in mystic and sacramental union with Christ." That is the pearl of great price that is hid in the field of Mysticism. And that is the voice of the great genuine Christian mystics. It is "the soul of mysticism, the secret of its highest wisdom, the impulse of its most divine adventure."

It is true, the word Mysticism includes much more than that which is called "Christian Mysticism." It is common to all religions, for the mystical consciousness is human. The real man is the mystical man. He may be hidden, not only behind the veil of flesh, but under his own self-contradictions. The mystical man has had clearer and fuller speech as he has better spoken in literature and art and religion. From souls that hear what the birds say and the grasses whisper to highest ecstasy of Apostle or purest dream of Saint, from spiritual translations on canvass or in stone to the immortal meanings of the great ones, the mystic speaks. Even in sin it is the mystical man who sins. There is something deeply mystical in sin, in hate as in love, in blasphemy as in prayer. In man himself is the root of Mysticism. We all belong to the kindred of the mystics.

The recognition of this far-reaching fact in the book before us must be properly appraised if we are to understand the book. The author has the conviction that there are many mansions in the Father's house, and that the Sufi saint and the God-intoxicated Fakir may be believed to be "farerunners on the way to God."

This leads the writer to point out a most valuable contribution of the book to a real understanding of Mysticism. The psychological method of treating Mysticism is not discarded. Its value is recognized, but its limitations are shown.

There is a vicious use of psychology in the treatment of Mysticism. The psychologist may properly deal with any given experience, but "in its very nature cannot do more than describe certain reactions which take place in the soul in response to stimuli which may, or may not, have objective value. But that which gives its meaning to religious experience is precisely that transcendent and objective element concerning which psychology has nothing to say." When the psychologist says that religious experience is "merely the subjective activity of the soul revolving round its own axis," disregarding the objective element in that experience, his science discredits itself.

The historical method must go hand in hand with the psychological. Mysticism must be studied in its historical background. Metaphysical, theological and historical problems are involved, and these are all outside the scope of psychological analysis. There are valid and degraded forms of Mysticism. Psychology cannot decide the question of validity. Psychology has no ladder by which to rise to the transcendent objective. The God who speaks to the listening soul is not exposed in the laboratory of the psychologist. With no better guide we are left to a naked materialism.

If space were given it would be delightful to dwell on the contemplative ideal and life, the wise treatment of asceticism, the suggestive study of Nature-Mysticism, the place of philosophy and theology in the history of Mysticism, and its relation to the eschatological problem. We can only urge the reader to turn to the book and read. Space may be given for a few words on the author's attitude to the philosophic or inellectual side of Mysticism. She has no place for a de-intellectualized Mysticism. She does not recognize a special mystic sense apart from reason, will and emotion, but regards "mystic apprehension as reason, will and emotion turned upon their source and goal." The mystical consciousness does not imply a double consciousness, and that we cease to be rational when we become mystical. There need be no such rift within the mind. Intuition is not in opposition to reason. Intuition may precede the reason and may act with dazzling suddenness, but may also be "the crown of the larger reasoning." Mysticism is not "religion without thought," certainly not sentimental self-hypnotism. It is life come into its own largest and deepest experiences. To the genuine mystic what is most spiritual is also most rational.

It is true, Mysticism is always in revolt against a dry and tyrannous intellectualism, but its best representatives do not "deprecate the intellect in the supposed interests of what they call life." Certainly illiterate piety is better than scholarly arrogance, and the things hidden from the wise and prudent (fine

(Continued on page 65)

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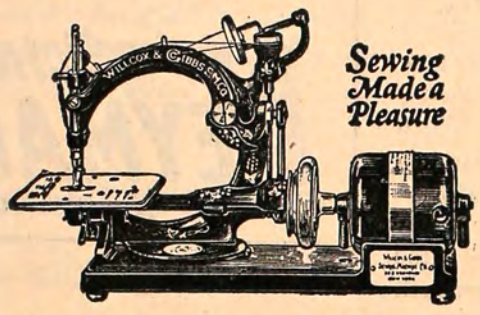

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(*Continued from page 55*)

and the dry land, and all the trees and plants. And all this before the creation of the *sun,* which was not made until the fourth day! This produces an enormous difficulty, for we know, or believe we know, that the sun is the only source of daylight, and also that without the sun there could not be any trees or grass upon the earth.

No doubt tortuous justifications and uncandid explanations may be and doubtless have been offered for all these, but they are anything but satisfactory. It may be said that the order of creative acts is not important. But it IS important because it speaks of entirely different ideas in the mind of the writer from those in our minds. For the writer of Genesis daylight did not at all depend upon the sun, it was something which God had created and which existed quite independently of the sun. When we come to think of it, that was quite natural, for there is plenty of light on a cloudy day when the sun is not seen at all, and there is light in a room into which the sun never shines. But for us who understand the diffusion and reflection of light, which explains how there can be light on a cloudy day and light within a building, and who have seen how daylight is diminished during even a partial eclipse of the sun, to imagine daylight without any sun at all existing, or, things growing without light rays acting on the chlorophyl bodies in the cells is simply impossible. Our minds and that of the writer of Genesis simply don't meet. According to him, the function of the sun was to *regulate* the day, that is, to serve as a clock for man, so that he might be aware of the passing of the hours. The moon served to mark the passage of the days of the month, and the annual return of the stars to certain positions marked the years.

Another difficulty is that presented by the sixth and seventh verses; "And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament." What can we understand by "the waters that were above the firmament?" Nothing. For the whole idea of the "firmament" has passed away. We know, from many things in the Bible and from other sources, that men in the ancient East believed that the firmament was a solid, vaulted arch over the earth, supported on the high mountains at each end, and that on its under surface, like flies walking on a ceiling, the sun, moon and stars went forth to pursue their prescribed courses; and in it were windows, which, when opened, let down on the earth the waters that were above the firmament, and there was rain, which ceased when the windows were closed. We can no more believe that than we can believe that the stars are little holes in the ceiling of the sky through which the glory of Heaven shines down. So, the "firmament" has vanished. Well, what of it? Is the Bible therefore, any less the Word of God than before these things were realized? Not at all, provided we know what the Church *means* by calling the Holy Scriptures the Word of God, which it will be our endeavor to show in the next article. Suffice it now to say that the Church as a whole has never endorsed the theory that the Bible consists of words dictated by God, which theory is the principal cause of the supposed conflict between Religion and Science.

REV. ROLLIN A. SAWYER PASSES TO HIGHER LIFE

Our neighboring Diocese, Harrisburg, has suffered a great loss in the death of Rev. Rollin A. Sawyer, on Sunday, October 4th. Mr. Sawyer had been rector of St. Stephen's Church, Harrisburg, for over twenty-one years, and president of the Standing Committee of the Diocese for fifteen years.

When called to St. Stephen's, he found a parish disorganized and seriously divided. Under his leadership, it has become a united and earnest body—one of the two or three strongest parishes in the Diocese. He has also added much to the material equipment and the financial resources of the parish. One of the leading citizens of our state capital, he has exerted an influence for good in the whole community. Though a forceful, interesting and able preacher, he was most modest, for a number of years refusing an election as Deputy to the General Convention, and only finally yielding to the insistence of his friends in 1922. His kindliness, earnestness and great wisdom in council will be much missed in Harrisburg, both by the city and Diocese.

A prayerless day never can be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks heaven's benediction, it is a sad day.—*J. R. Miller.*

If we are going to sit together in the heavenly places, we had better begin to stand together in the earthly places.

We still see only in part, but the more we yield to His leadings, the brighter and fuller will our vision be.

God has promised to forget our sins, but He will never forget the smallest thing we do to please Him.

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(*Continued from page 62*)

irony) are revealed unto babes, but that saying of our Lord cannot be used as an argument against a reverent intellectualism. Finely has the author of this book said, "We must remember that the babe may wear, and often has worn, the philosophic mantle." We will never rightly interpret the great mystics and writers like Baron von Hügel and Dean Inge if we separate their religious experience from the corresponding development of their thought. The history of Mysticism cannot be so read. There is ever a process essentially of thought from which come the most moving appeal, the most abiding message of the mystic. Read again the Confessions of St. Augustine. Our writers of devotional books take notice.

We are indebted to the author of this book for so clear and convincing statement of the meaning and value of a priceless spiritual possession. Much misunderstood and often badly expressed, the true Christian mystics in their witness to a personal living inward Teacher secure us against an arid theology and a barren intellectualism. It is a perennial witness to spirituality and Catholicity. Lose this witness and we are smitten with spiritual impotence. There are moments when the "palms folded" has infinite meaning, for this inward witness is, to use Josiah Royce's beautiful words, "the comforter of those who are weary of finitude."

When you teach your little child of the love of God you are introducing him to a life-long Friend, One who never grows old or changes."—*Jowett.*

There's no breath of common air,
No ray of light from star or sun,
No shade of beauty anywhere
But whispers of the Almighty One.
—*John Howard Bryant.*

Be noble—that is more than wealth;
Do right—that's more than place,
Then in the spirit there is health,
And gladness in the face.
—*George MacDonald.*

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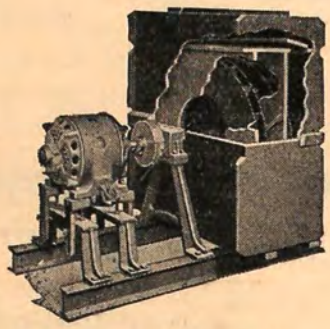

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PARISH NOTES OF INTEREST

In order to familiarize the congregation with the New Hymnal, Miss Alice Wilson, in charge of the choir at St. John's, Lansdowne, is having the choir sing from time to time for the Offertory one of the new hymns. Later on the hymns will be used for congregational singing.

One of the boys to win the gold chevron at Camp Bonsall of the Brotherhood of St. Andrew this year is George C. Grant, of St. Matthew's Parish. In a letter to George's rector, the Rev. C. Herbert Reese, announcement is made by Mr. Francis A. Williams, Camp Director, of listing the lad to become a Group Leader at Camp Bonsall in 1926.

The Bible Classes of Calvary, Conshohocken, on Sunday afternoon, October 3rd, made a "pilgrimage" to the Seamen's Church Institute in Philadelphia. Though it was a very rainy afternoon, upwards of 60 persons took part in the trip, and there was about 125 seamen present. Both visitors and seamen voted it a delightful afternoon.

The Rev. James Cope Crosson, former rector of St. Jude and The Nativity, Philadelphia, and Miss Dagmar Johnson were married September 30th. Two clergymen, close friends of the former rector, officiated. They were the Rev. Charles B. Dubell, rector of St. Simeon's, Philadelphia, and the Rev. Charles A. Jessup, Dean of St. Paul's Cathedral, Buffalo, N. Y. Mr. and Mrs. Crosson will go to Buffalo, where Mr. Crosson will become an assistant at St. Paul's Cathedral. Mrs. Crosson has been a teacher of voice culture.

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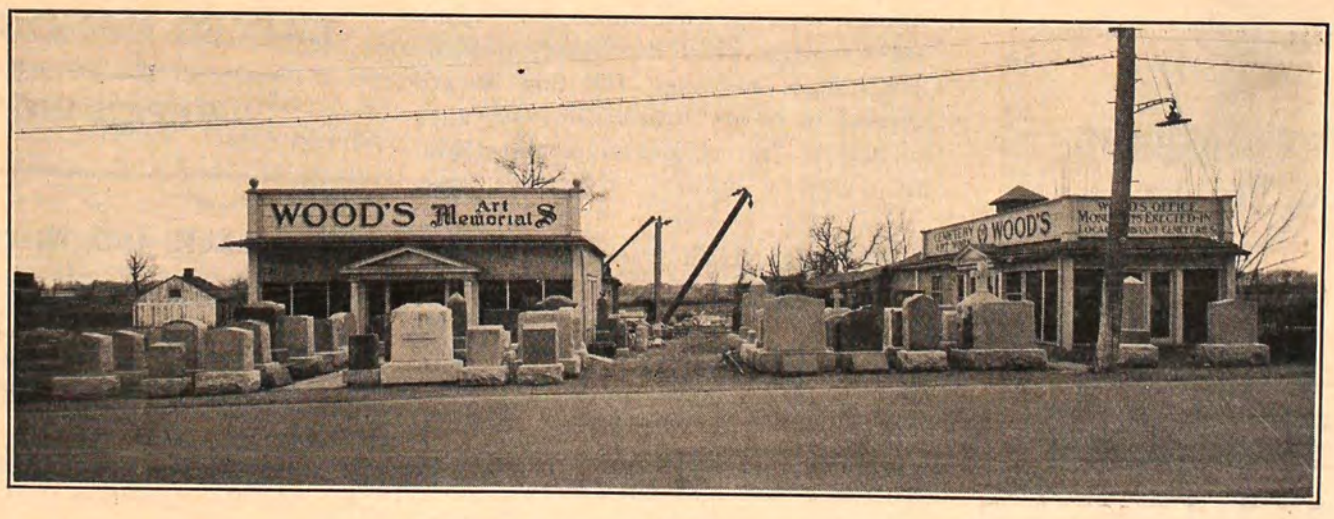

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In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

H. M. G. HUFF

The sudden death of the Rev. H. M. G. Huff marks the removal of an important and picturesque figure in the Clerical Brotherhood. There may be two or three among us who attended the Monday meetings of the clergy forty years ago, in the Church of the Epiphany and St. Stephen's. But there was none who had a continuous connection which was personally more intimate or longer in official service. He was frequently chairman of the Topic Committee at one time for a period of twelve successive years. When the subject of Evolution and its relation to religion became acute, he arranged for papers by the ablest men in the Diocese for eight weeks. Those were the days when the attendance was usually more than a hundred. His interest was untiring to the last in making our meetings stimulating and helpful.

He was particularly useful through his extensive and accurate knowledge of the details of diocesan history and of changes in the Canons. Closely associated with Dr. McConnell in the origination of our Convocational system, he was alive to the implications of all measures which seemed to threaten its successful operation. He was the author of not a few valuable amendments to the Canons, and had decided convictions as to the tendency of some recent features of our administration of missionary work.

During most of his career he was a vigorous and doughty defender of what seemed to him to be really progressive. Indeed despite his challenging attitude on some questions, he was actually a forward-looking man, and at several junctures may be said to have been ahead of his time. Even in the last few years of his failing health, he was constant in his attendance on our deliberations. He was among us on the morning of the very day he died. We think it may reasonably be said that he was somewhat of an historic figure, and we are solemnized by the departure of one of the few remaining representatives of an olden time.

We beg to assure his family of our deep respect and warm regard for his memory, and of our sincerest sympathy with them in their bereavement.

(Signed) GEORGE A. FOLEY,
H. A. F. HOYT,
CHARLES A. RANTZ.

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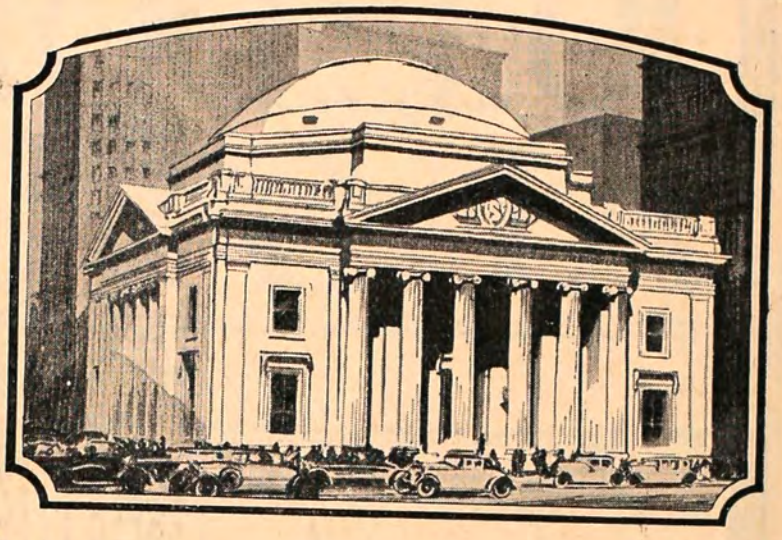

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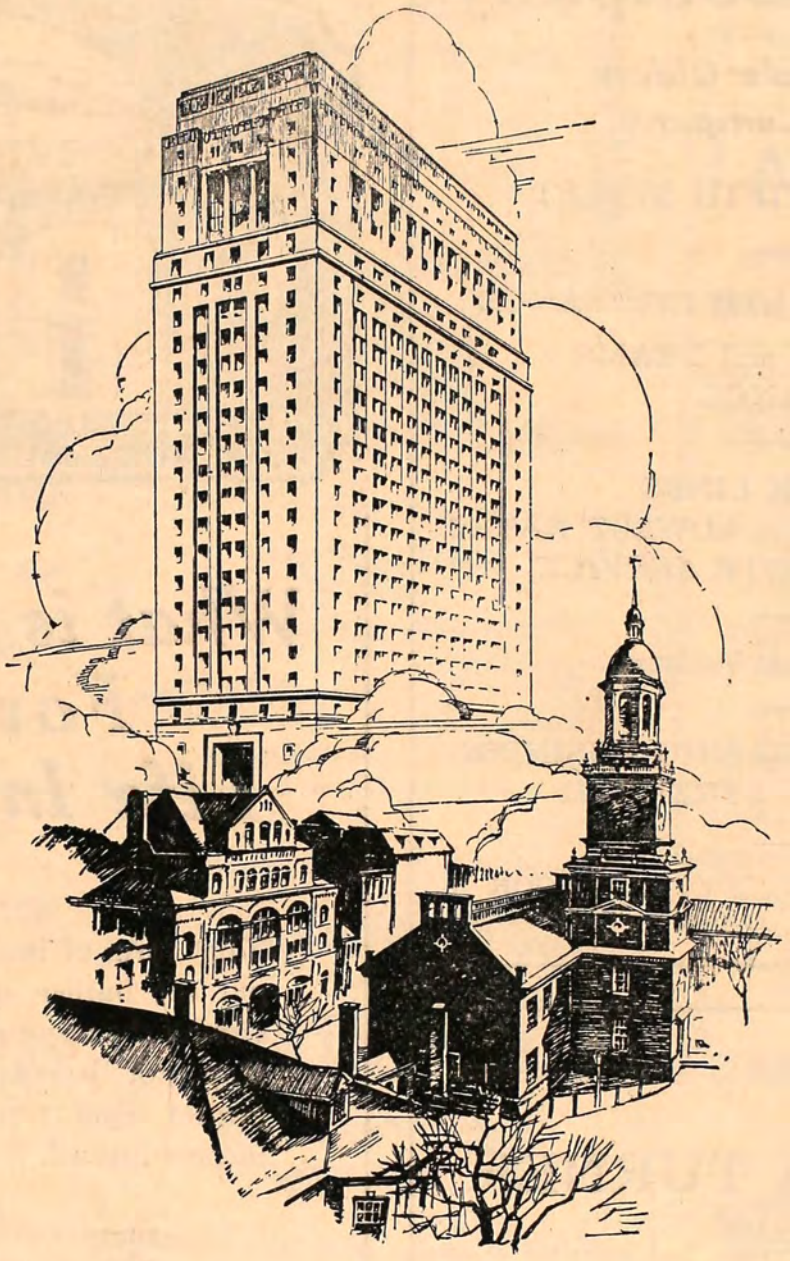

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